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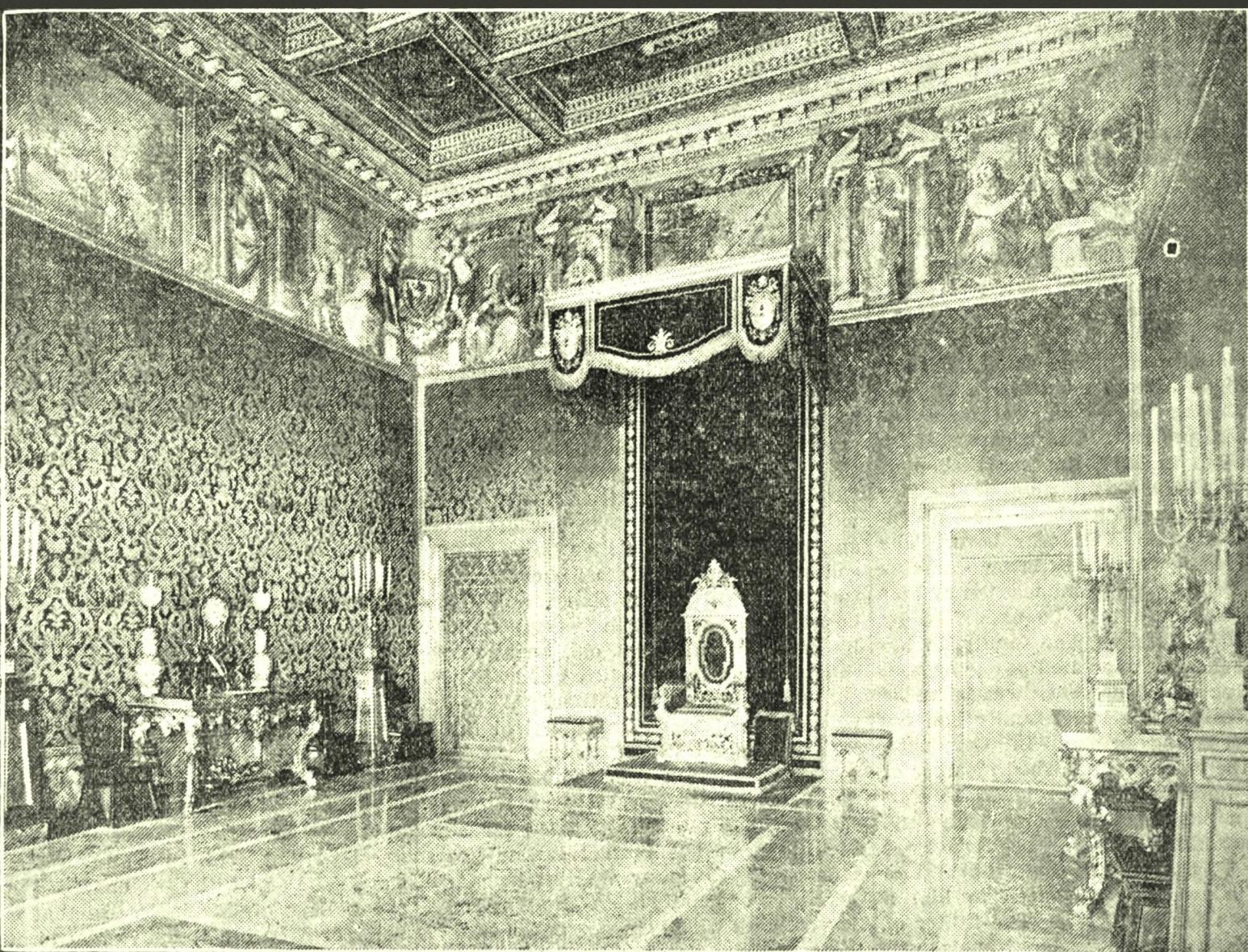
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Pope Leo XIII

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Pope Leo XIII

**Sketch of the Pontiff's Life,
Apostolical and Encyclical Letters,
Mode of Electing the Successor,
Long Roll of Bishops and Popes.**

(ILLUSTRATED)
UNIVERSITY

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Pope Leo XIII.



Sketch of the Pontiff's Life.

Apostolical and Encyclical Letters.

Mode of Electing the Successor.

Long Roll of Bishops and Popes.

(Illustrated.)

Colored Portrait.

1903.



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Life of Leo XIII.

Pope For a Quarter of a Century.

THE Pope, whose official name was Leo XIII, was baptized Vincenzo Gioacchino Pecci. He was born March 2, 1810, in Carpineto, in the diocese of Anagni, which at that time was included in the papal territory. The Pecci family originated in Sienna. The parents of Vincenzo, as he called himself until the conclusion of his studies, when he assumed his second name, were Count Ludovico Pecci and his wife, Anna Prosperi, to whom attached the romantic distinction of being descended from Rienzi, "the last of the Tribunes," for whose popular modern fame Bulwer's novel is mainly responsible. When 8 years old he went with an elder brother to the Jesuit College at Viterbo. His mother died in 1824 and an uncle living in Rome took charge of him and placed him in the Roman College, where, under the best Jesuit training, he showed himself a precocious student, especially in philosophy, chemistry and mathematics, manifesting at the same time a talent for the direction of affairs. Then and always he was fond of writing Latin verses, the quality of which his eulogists have highly praised. He was received into the priesthood December 22, 1837, and when he celebrated his jubilee, in 1887, the writer of this article met the vanguard of the pilgrims, near Pisa, on their way to Rome, 1,800 strong, each with his basket of fruit and sandwiches and his flask of Chianti. Once a priest, he was immediately set to active work by the Pope, Gregory XVI. He was made apostolic delegate, first at Benevento, then at Perugia and Spoleto. Benevento was infested with brigands and young Pecci dealt with them, in a masterly fashion; also with the impecunious nobles who blackmailed them to eke out a scanty living. Pecci earned their hatred, and his encounter with one of them is embalmed in one of the classic stories of his early life. The noble threatened to go to the Vatican with his complaint. "Go, by all means," said Pecci, "but remember that to reach the Vatican you will have to pass the Castle of Saint Angelo," at that time a papal prison.

A Diplomatic Mission to Belgium.

AT Spoleto and Perugia the young ecclesiastic maintained the reputation he had won at Benevento, but what marked him most definitely as having genius for ecclesiastical affairs was his mission to Belgium, in 1843. His office was that of Papal nuncio, and he was qualified for it by

being made archbishop of Damietta "in partibus infidelium." He remained in Brussels for three years, suffering much from the climate, but with much satisfaction and enjoyment on the whole. There is a story, probably mythical, that he mastered the French language on his way from Rome to Brussels. It is certain that he had great powers of application to the task in hand, whatever it might be. The relations of the church and state in Belgium were much strained, and the nuncio mediated between them in a manner highly creditable to his character as a diplomatist. His diplomatic success made his nomination as Bishop of Perugia in 1846, seem more like a rebuff than a promotion, but Gregory assured him it was well meant and Pecci assented with every appearance of cordiality. An interesting incident of his northern residence was a visit to England, where he was presented to Queen Victoria and received much attention. Proceeding to Rome by way of Paris, he made the acquaintance of Louis Philippe, then all unconsciously approaching the verge of his Niagara.

Arriving in Rome, the Archbishop, as he was now called, found his patron, Gregory, dead, and Cardinal Ferretti established in his place as Pius IX. Here was apparently a check to his ambition, if we may suppose any such worldly spirit to have harbored in his breast. His provincial office had the accent of finality. And for a long time there was nothing to give a contrary impression. For more than thirty years he was allowed to remain in Perugia, doing the work nearest to his hand in an effective manner, enlivening his strenuous vocation with an interest in art, by which the quaint old city profited and still writing Latin verses, one of these upon a photograph, a subject which has inspired Father Tabb, a faithful servant of Leo XIII in our own country, with one of his most lovely things. In 1853, in the consistory of December 19, Archbishop Pecci, Bishop of Perugia, was made a cardinal. He was called to Rome a few times to take part in meetings of the College of Cardinals, but it was not until 1871 that he was invited there in any significant manner. Then the manner was extremely significant. He was made Cardinal Camerlengo, an office bringing him close to the Pope's person and carrying with it a possibility of his succession to the papal throne, which was not long delayed.

To few outside of the College of Cardinals, and to fewer still outside of Italy, was the Cardinal Camerlengo known even by repu-

tation and the lapse of thirty years had made him well nigh forgotten in Belgium, where he had served as Papal Nuncio. His vigorous opposition to the spoliation of the Holy See and his uncompromising attitude on the question of the papal rights marked him as the strong man of the college, during the later years of Pope Pius' reign, and the only one likely to carry out many of the latter's declarations; and while his election created surprise in the world outside, it excited no astonishment in the Vatican circles.

Death of Pius IX and the Succession of Cardinal Pecci.

WHEN Pius IX died, February 7, 1878, it was the duty of Cardinal Pecci to tap him gently three times on the forehead with a little silver hammer, and, failing of answer to his knocking, to pronounce him dead. To him also fell all the arrangements for the obsequies. On February 18 he was made Pope by the acclamation of sixty-two cardinals, and entered on his official course, which, strangely contrasting with that of Pius IX, has not been of less commanding interest.

When Leo XIII assumed the tiara the affairs of the church were at a very low ebb. Everything was in chaos. Never had the church been so shorn of its power. Never had its authority been so little regarded. Italy, France, Russia, Germany and Belgium were waging war on what seemed to be the last remnants of the papacy. The contest that had been carried on with such bitterness between Rome and its opponents in the reign of Pope Pius had left the church apparently dead and the accession of the new pontiff naturally aroused curiosity as to what course he would pursue or what his first official act would be.

Whatever was the difference of the two pontificates, in one respect that of Leo XIII continued that of Pius IX in the spirit of his predecessor, possibly with something more of dignity, but with an insistence and consistency that could not be surpassed. This continuity is found in his relations with the Italian government. Pius declared himself a prisoner in the Vatican. Leo made himself one, silently yet cheerfully, going at no time beyond the contracted limits of his palace, with its 11,000 rooms and pleasant gardens with their modest summer house, to which he generally retreated when the summer was at its hottest. Leo declined from the first to have any relations with the Italian monarchy or to receive the allowance voted to him by the Italian government. He

never made the least concession, and his temper with those of his own nation was much less conciliatory than with any others. But, however conciliatory his temper had been, it may well be doubted whether it would have effected anything approximating to his ideal of the appropriate prerogatives and dignities of the temporal power of the papacy.

Those who expected some startling declaration of policy from the new Pope were disappointed. The doctrine of papal infallibility, which had been promulgated by his predecessor some seven years previous, was maintained with the same inflexible spirit, but with less apparent energy than he displayed in asserting the temporal independence of

the holy see. There was a reason for this. To Pope Leo's mind the doctrine of infallibility once proclaimed had been accepted as a matter of course by the church and nothing could arise to question its validity. So that all his diplomacy was left free to secure the independence of the papal see. While Leo undoubtedly made this one of the leading objects of his life, to say that it was the master note of all his actions would be doing the character of the late Pope an injustice. Indeed, his first and greatest care was for the regeneration of the world and the extension of the moral force of the church of which he was the visible head. It is only fair to his memory to say that he

believed it was his duty and mission as the head of the church to teach the world a higher standard of moral life and to lift all people up to the plane of his own ideal. If one characteristic more than another has marked his relations with the outside world, it is that of a great moral teacher, who, seeing the defects of modern life from a high plane of vantage, points out the evils into which the world has fallen and teaches the human race the way to salvation. That Leo regarded his church as the only expositor of the truth is true. But he was no less careful not to hurt the religious feelings of those outside his church than he was uncompromising in maintaining his own ideals of spiritual sovereignty. In his endeavors to regain the temporal power of the popes, and in his protests from time to time against the Italian government, he displayed a restless energy, which if at times tinged with bitterness was nevertheless characterized by a dignity and a force that even his most hostile critics had to admire. To the late Pope, as to all the adherents of his church, temporal independence was necessary for the free exercise of spiritual supremacy and during his long pontificate all his influence and diplomacy was bent toward a restoration of that power.

In conceding Pope Leo's honesty of purpose in the course pursued by him toward the Quirinal his most hostile critics and his most ardent admirers unite. The former find in this subordination of other interests to his secular aspirations the one defect of his pontificate; the latter its most illustrious note. The latter deny and very justly that Leo's aspirations for temporal sovereignty were secular. In their essence they were the aspirations of a profound idealist; no matter of a few paltry leagues of territory, but the potentiality of a spiritual dominion free and untrammeled by any civil power. Leo XIII was fully and even passionately persuaded that temporal power was absolutely essential to the exercise of his spiritual sovereignty while to many outside his church his spiritual supremacy without the temporal power has seemed far more efficient than it would otherwise have been in virtue of that lack. Certain it is that no Pope for a long time before Leo has exercised a spiritual power comparable with his.

Leo's Relations With Italy.

THE extent to which Leo's diplomatic dealings with France, Germany, Austria-Hungary, Russia, England and Ireland were subordinated to far reaching schemes for the humiliation of Italy and the restoration of the papacy to the secular rank it lost in 1870, has been much exaggerated by the hostile critic, who has found in that subordination a key unlocking many mysteries not otherwise, apparently, to be explained. But the hostile critic has even gone so far as to resolve Leo's action of every kind into some mode of his ambition to restore the fallen fortunes of his throne. Even his interest in the working classes, we are assured, had the ulterior motive which was never absent from his thoughts. It would seem that one must have nourished his moral judgment exclusively upon the maxims of Rochefoucauld to suggest or to accept this particular interpretation. And, indeed, there are not wanting indications that the prisoner of the Vatican was by no means indisposed to do all that he could conscientiously to lessen the friction that was unavoidable with such an "imperium in imperio" as the Vatican in Italy. He did something to relieve the antagonism of its

NEWEST PICTURE OF POPE LEO XIII.

This Portrait Is Taken From a Snapshot Photograph of the Venerable Sovereign Pontiff, Taken at St. Peter's Cathedral, March 3, 1903.
It Is an Excellent Likeness.



personal animus by removing from the Quirinal the interdict which Pius IX placed upon it—an act which could only have been dictated by a kindly feeling for King Humbert and his family.

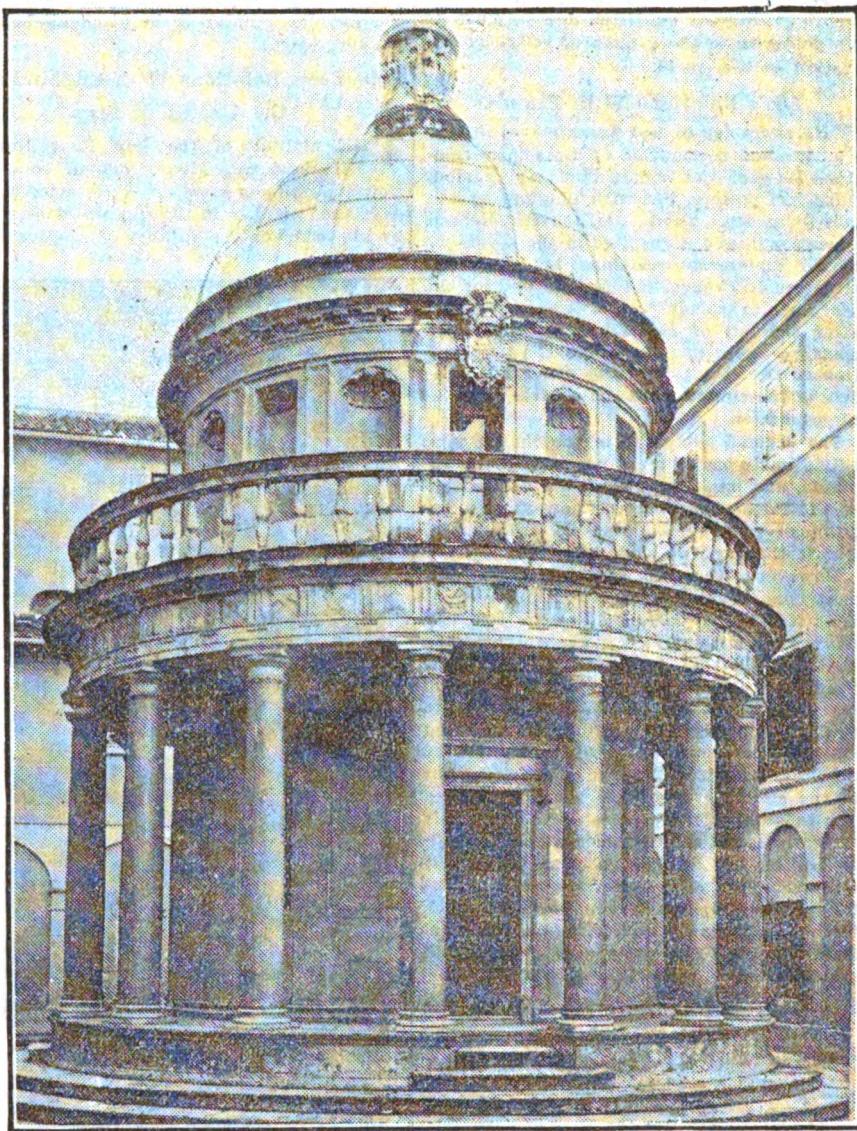
The idea that his voluntary imprisonment was that of an ecclesiastical Achilles sulking in his tent is one that will not bear sincere examination. He conceived prudence to be the better part of valor, fearing that his public appearance in the streets of Rome might be the occasion of some attack upon his person which would be scandalous if not dangerous. His fears in this regard were much aggravated by the outbreak attending the re-burial of Pius IX, on the night of July 13, 1881. Arrangements had been made with the Italian police, but they were not carried out and the funeral procession was accompanied to the place of burial, San Lorenzo, outside the walls, by a hooting mob which threatened to throw the body of the dead pontiff into the Tiber. In a pathetic allocution of August 4 Leo XIII argued that the public appearance of a live pontiff would excite more disgraceful disorder than that of a dead one. "Hence, it is more than ever manifest," he said, "that under present circumstances we cannot remain in Rome unless as prisoners in the Vatican." Nothing afterward occurred to make the "entente" a whit more cordial or to encourage the Pope to trust the temper of the Roman populace. But what he could do he did to encourage his followers to take part in municipal and local elections, demanding their absolute abstention from parliamentary elections and from participation of any kind in the national government. Only one inconsistency marked his course, and that, apparently, a glaring one. The enormous revenues of the papal see were invested in Italian national bonds, a circumstance which would seem to indicate a good deal of confidence in the stability of the Italian government, and even make it seem impossible that his diplomacy was directed to its discomfiture and disgrace. "I, too, am an Italian!" cried Pius IX, when there was some victory of the Italian arms, and it is certain that Leo XIII cherished a similar sentiment in his inmost heart.

To the very last Leo would have nothing to do with the Quirinal, and it is safe to say his successor will follow in his footsteps. The late Pope had the kindest personal feelings toward the members of the House of Savoy, and when the news of Humbert's assassination was brought to him he burst into tears and said a mass for the King's soul. He was strenuous in his denunciation of the Italian divorce bill when that measure was introduced into Parliament in 1902, and it called forth one of his ablest encyclicals in the shape of a letter to the Italian clergy on the indissolubility of the marriage tie.

Re-establishment of the Roman Hierarchy in Scotland and the Kulturkampf.

THE first official act of Leo XIII was to re-establish the Roman hierarchy in Scotland, and this act was followed by many of a similar character, tending to the expansion and more elaborate organization of the Church. Attention has been called to the freedom of his action in these particulars as indicating the increase of his spiritual powers, but it was more significant of the growth of religious toleration in all parts of the world. Yet there were some remarkable exceptions to this rule, and Germany

ST. PETER'S CHAPEL, ERECTED ON THE SPOT WHERE ST. PETER WAS CRUCIFIED.



furnished in her celebrated Kulturkampf the most remarkable of them. This was Leo's most unfortunate inheritance from his predecessor, whose manner of dealing with it he did not inherit. Not less "fortiter in re," Leo had infinitely more "suaviter in modo" than Pius, who had called the German Emperor another Attila. It would be impossible to follow the course of a contention which dragged its slow length along for nearly twenty years. Bismarck was already beginning to weary of the struggle when Leo became Pope, but he was slow to understand that under a soft rind of concession the policy of Leo had a kernel of the hardest kind, absolutely irrefragable. "One thing is certain," he said, "we shall not go to Canossa," referring to the humiliating submission of Emperor Henry IV to Pope Gregory the Seventh. But there are those who claim that he came very near to that in the last event. There were concessions on both sides, but that the substantial fruits of victory remained with the Pope there can be no doubt. And so it should have been, however pardonable were the fears of Bismarck for the safety of his newborn imperial

unity, for Leo was the representative of the modern principle of religious liberty, while the contention of Bismarck was for that domination of the church by the state which has ever been the bane of the religious life of Germany from the time of Luther until now.

So greatly indeed did the conciliatory policy of the Pope influence Germany that when Spain suggested him as arbitrator in the Caroline dispute Bismarck heartily concurred, and although Leo XIII was placed in the delicate position of offending a Catholic nation which implicitly relied on him and of losing by an adverse decision all he had gained in Germany in the seven years' negotiations, his decision was received with such perfect satisfaction by both sides that each believed the decision was in favor of itself—a proof of Leo's diplomatic genius. In connection with his statesmanship it may not be amiss to say here that excepting Bismarck alone no man of the past century was his undoubted equal. When the Kulturkampf ceased in Germany in 1887 he was publicly thanked by Bismarck and Emperor William paid him a state visit at the Vatican in 1888, and again in 1903, when the Emperor pre-

sented Germany's felicitations on the occasion of the venerable pontiff's silver jubilee. While he did not live to see the last remnant of the Falk laws wiped out in Germany he did see his church on a better feeling with the government than at any time since the sixteenth century—a condition due as much to his policy as to the growth of religious toleration in the world.

Leo's Relations With France.

THE accession of Leo was a signal for the gradual resumption of diplomatic relations between the Roman Curia and various European powers, but with Belgium he was less fortunate. There, too, the trouble was educational, and it resulted in the severance of all diplomatic relations in 1880. The situation in France was an ugly one for the new Pope to encounter, and it became worse after the fall of MacMahon in 1879, when measures were introduced for the proscription of the Jesuits and the general deposition of the church from the control of popular education.

The devoted adherents of the church were called on to make their peace with the republic, and finally to accept the declaration of the Pope that even the powers of a republican government may be ordained of God if they are well administered.

However successful the late Pope may have been in his relations with other countries it must be conceded that he was less fortunate, strangely enough, in bringing about a better understanding with the French government, although the wealth of his affection seemed to be poured out to France; and, notwithstanding the fact that he had ever been a sturdy friend of the republic, no perceptible advance was made in the effort to conciliate the government. The influence of the Vatican has undeniably grown less, and the Concordat, if not actually broken, has at least become practically nullified. The Coombe law for expelling the religious orders from France called forth an energetic but ineffectual protest from the Pope and came near severing all relations between the Vatican and France.

The Vatican's Interference With the Irish Situation.

THE manner in which Leo XIII struck into the Irish troubles was perhaps unfortunate. It reflected English and not Irish sentiment. To the majority of Irish Nationalists the letter "De Parnellio," of May, 1883, was an attempt on the part of the Vatican to aid the English government in its effort to stamp out a great national and patriotic agitation. So wrote Justin McCarthy, than whom the Pope had no more ardent eulogist. The famous letter had just the opposite effect of that intended. The Parnell contributions which had been getting slack "went up by leaps and bounds."

The diplomatic relations of Leo to Russia and Austro-Hungary were much more obscure than any others of his pontificate. That their effect was to make Russia more favorable to him is a conclusion that can hardly be escaped, but that in order to insure the enmity of Russia to the triple alliance, and so weaken Italy, Leo sacrificed the interests of the Polish Catholics, is a theory which cannot be accepted.

In 1879 Leo XIII began to make advances toward the Russian government. On the occasion of proclaiming a universal jubilee he wrote a most pleading letter to the Emperor in behalf of the suffering Poles. The Emperor replied to the letter and the advance made was continued until Russia accredited a minister to the Vatican, and the

persecutions in the Russian Empire began to cease. One of Leo's darling projects was the union of the Greek church with the Roman See, and while he did not accomplish his object he did bring about a better understanding with the Czar and perhaps paved the way for a union to be accomplished by his successor.

Pope Leo's Relations With England and the United States.

THE attitude of the late Pope toward England was always one of conciliation and uniform kindness. He disappointed a vast number in the Church of England by his letter on the validity of Anglican or-

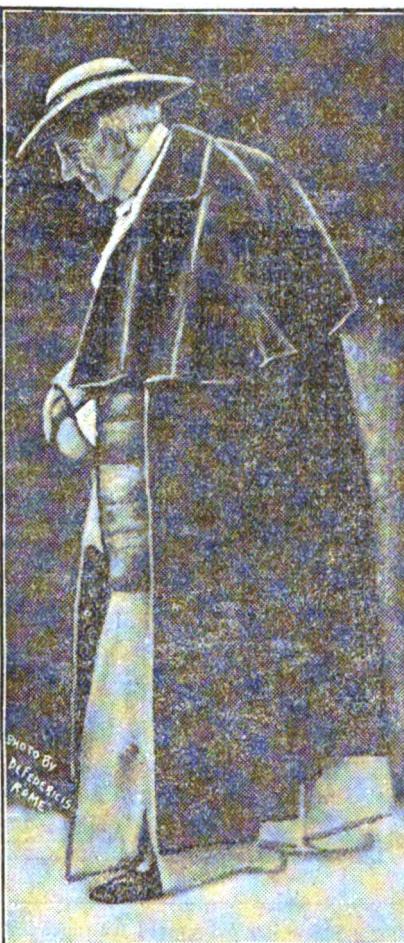
reciprocated by Protestants as well as Catholics as in the United States. On the occasion of the Third Plenary council in Baltimore he urged the bishops of America to establish a great central seat of learning in this country for the prosecution of the higher studies, with the result that in 1887 the present Catholic University was started under his auspices, and on the celebration of the centenary of American hierarchy he further showed his good will by sending Monsignor, now Cardinal, Satolli to represent him at the ceremonies, and shortly after he sent the same distinguished cleric back as the first apostolic delegate.

The only direct relations Pope Leo has ever had with the United States was in the settlement of the controversy that arose in the Philippines over the property held by certain religious orders in the islands. That partook more of the nature of business than of diplomatic negotiations and a commission appointed by President Roosevelt met the Pope's representative in Rome in the summer of 1902 and an understanding satisfactory to both sides was reached. The Pope reorganized the hierarchy in the islands and sent Mgr. Guidi, one of his proteges, to Manila as apostolic delegate.

Pope Leo's Letter of January 22, 1899, to America.

POPE LEO, under date of January 22, 1899, wrote a letter to Cardinal Gibbons, at Baltimore, which naturally was an event in the administration of the Catholic Church in this country. This letter was not intended, as preceding ones, to repeat words of praise so often spoken by the Pope, but rather to call attention to some things to be avoided and corrected. First, it referred to the controversies that had arisen over the book on the life of Father Isaac Thomas Hecker, the founder of the Paulist Order in America, in which the author expressed certain opinions concerning the way of leading a Christian life. The Pope with great care dwelt on the underlying principle of the new opinions that, in order to more easily attract, in this country, those who differed from her, the Catholic church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity to make some concessions to the new opinions. The men who held these opinions, wrote the Pope, contended that it would be opportune in order to gain those who differed from the Catholic Church, to omit certain points of her teaching, which were of lesser importance, and to tone down the meaning which the church had always attached to them. The Pope was careful to say that he by no means repudiated all true progress of modern thought and civilization, which he said he welcomed as conducive to human prosperity, but those who had separated from the fold of the church and wished to return to it must do so in the way pointed out by the church. History proved, he said, that the Apostolic See, to which has been intrusted the mission not only of teaching, but of governing, the whole church, had continued in one and the same sense and one and the same judgment. It was not the part of prudence to neglect that which antiquity in its long experience had approved and was also taught by apostolic authority.

Coming down to the state of the Catholic church in this country, and to those who are separated from her because of the views which in their collective sense are called "Americanism," the Pope declared himself emphatically against those views. The church could grant no concession that involved a modification of her teachings, even in the smallest degree, or a relaxation of



The Pope Walking in the Gardens of the Vatican.

ders issued in 1896, when the High Church element who would be glad to see a union of the two churches without recognition of papal supremacy were frankly given to understand that to have their claims recognized they must come into the Catholic church, adjure their errors and receive ordination at the hands of a Catholic bishop. The growing friendship of the Court of St. James for the Vatican was rendered all the more significant by the visit of Edward VII to Pope Leo in April, 1903, and was a tribute on the part of the English sovereign to the character of the great pontiff, then on the verge of the grave.

Ever a profound admirer of the American institutions, Leo let no opportunity go by of showing his good will and admiration for this country and it may be added with perfect truth that nowhere else has this admiration and good will been so heartily

her rules for the government of her children; because, said the Pope, "if it is understood that the doctrines which have been adverted to above are not only indicated, but exalted, there can be no manner of doubt that our venerable brethren, the bishops of America, would be the first to repudiate and condemn them as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the church in America to be different from what it is in the rest of the world."

The Late Pope's Encyclical.

POPE LEO'S reign was not remarkable for any great dogmatic utterances, such as characterized the pontificate of his predecessor. His public utterances were mostly confined to those marvelous and multitudinous encyclical letters which followed one another with a wonderful rapidity and were remarkable for their literary grace and finish. These letters touch upon almost every conceivable phase of national, social, domestic and individual ethics and all bear the impress of the illustrious pontiff's luminous mind. There are treatises on the constitution of states, the rights and duties of rulers of the people, the nature of family life, marriage, divorce, socialism, slavery, anarchy, education and the higher studies, the land question, civilization, capital and labor, the life of the clergy, society, social and secret organizations, Christian doctrine, beside an infinite number of cognate subjects which entered into the discussion of the letters as side issues.

They concern many of the great events of his administration and all of its principles and aspirations. Their beautiful Latin has been much admired. They are best known by their initial phrases; sometimes by a single word. The first "Inscrutabilis Dei" in which the dependence of morality upon religion was the central theme. This encyclical appeared in the spring of 1878. Later in the same year appeared "Quod Apostolic," a condemnation of socialism, communism and nihilism, which did not distinguish sharply between these different types of social revolution. The bull "Aeterni Patris," 1879, was a plea for philosophy as the handmaid of religion, especially the philosophy of Thomas Aquinas. Following this up was another letter of similar character, and tending like the former to the making of Aquinas final in all university and philosophical studies. The "Arcanum Divinæ Sapientiae" (1880) was a plea for the sacredness of marriage and a condemnation of the general looseness of divorce. In 1884 the "Humanum Genus" was a frank animadversion on Free Masonry. The encyclical "Immortale Dei" (1885) is one of the most elegant and noble compositions of the whole series. Its subject is the relations of church and state. Here Leo made his peace with democracy, affirming that the church may properly ally herself with any just government. The "Libertas" of 1888 was, in its final outcome, like all its companions, eloquent for the ecclesiastical supervision of society.

The "Rerum Novarum" of 1891 did more than any other writing or act of Leo to give him a modern aspect. Its subject was the relations of labor and capital. It had a favorable word for labor organizations and a plea for greater justice and generosity on the part of employers. Its sympathies were undisguisedly with the hard working and the poor. There were many other encyclical letters of various kinds but the most important of them was that addressed to the French people in 1892. It was of the nature of a command for French Catholics, as such, to make the best terms they could with the republic. To many of them it was the veriest gall of bitterness and in some cases it did more to alienate men from the Pope than to reconcile them to the republic; yet as a stroke of state it may be doubted if the Pope ever did anything more important or more effective on the whole.

The tendency of secular criticism on the encyclical letters of Leo has been to minimize their significance. But while it may be granted that their direct effect upon the general course of thought and politics and social and industrial life has not been extensive, considered with regard to their intensive effect

upon the Roman Catholic clergy and, through them, on the community at large, it has certainly been very great, and always wholesome, elevating and progressive. Leo XIII has been warmly praised as essentially a modern Pope. It may be doubted whether he cared much to be praised in this fashion. His work has a modern appearance because it was earnestly concerned with modern problems. In most essentials it was extremely conservative, especially in its educational programme and its claim for the ecclesiastical guidance of society. But he was at least modern to the extent of recognizing the existence of our great modern problems and grappling with them manfully. His attitude toward the laboring classes and toward democracy had in it the promise and the potency of many novel things.

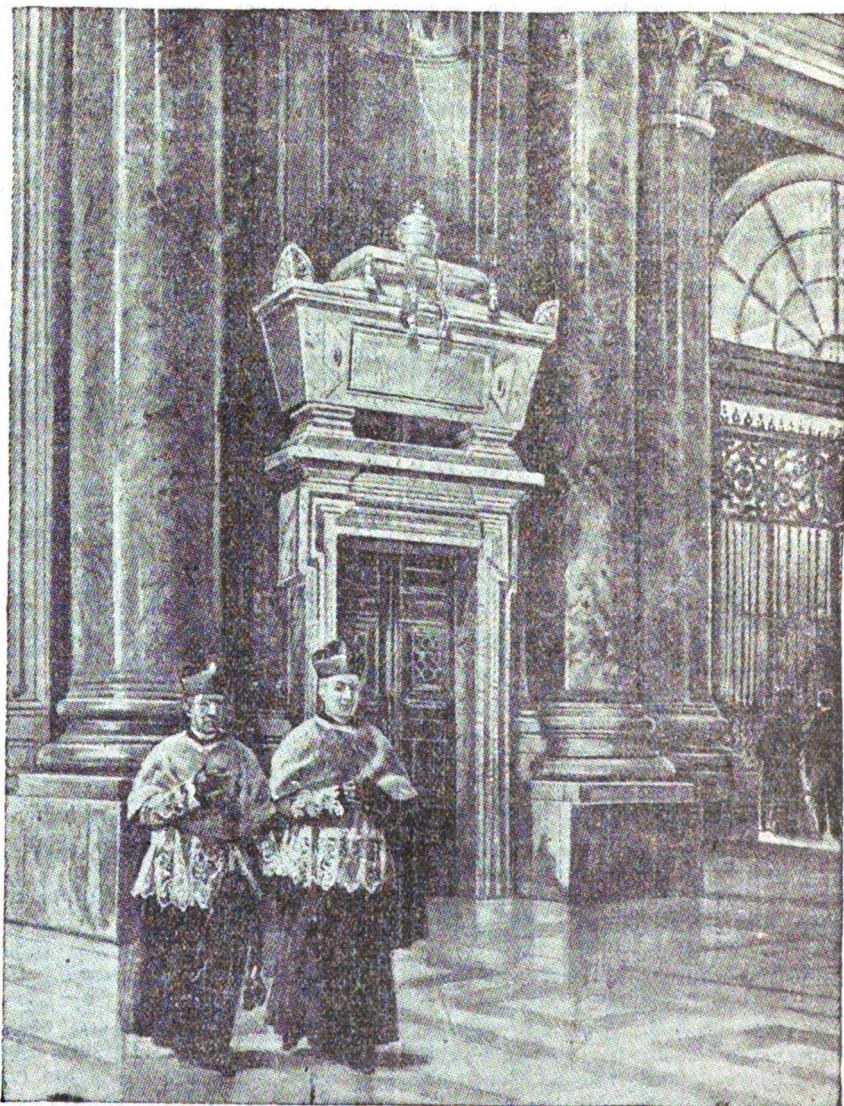
His latest encyclical was the one consecrating the world to the Sacred Heart, in 1899, and a later one—perhaps his greatest—on the Divine Redeemer, at the beginning of the present century, when he also proclaimed a universal jubilee.

His Personal Appearance.

AS to the Pope's personal traits and accomplishments, they are so well known that it seems almost superfluous to say

anything here. He had long been regarded as one of the most finished Latin scholars of the day, and the style of his letters, all written in that language, has been universally admired. His Latin poetry, too, has also been the subject of favorable comment from the critics. He had a remarkable memory, and his knowledge of public affairs was very wide. As to the great Pope's domestic life, it must be confessed that the word domestic seems hardly the word to apply, there was so little that was homelike in its ascetic habits or its ceremonial affairs. He was a hard working man, eating and sleeping little; thinking and writing much; quick of motion and slow of speech; a skillful financier, an eager scholar, loving his Virgil and Dante with peculiar fondness. His jubilees in 1887, 1893 and in 1903 assured him of the devotion of innumerable hearts and brought him cordial felicitations, not only from members of his own church but from thousands of non-Catholics as well. In his personal appearance Leo was very thin and spare, his face was absolutely colorless, having the appearance of whitest alabaster; his eyes were large and piercing, and were perhaps the most noticeable of the pontiff's personal appearance.

TOMB OF THE POPES.



Above a door to the left of one of the galleries of the Canons' Chapel, which is opposite to the Monument of Pope Innocent VIII, in the Vatican, the remains of each deceased Pope lie until his next successor dies, when the old dead makes way for the new.

A Good Man.

Eagle Editorial, July 6, 1903.

POPE LEO XIII came to be universally regarded as a good man. Roman Catholics, of course, always so regarded him. They sincerely believed that his selection to be Pope was due to the influence of the Spirit of God on the conclave of Cardinals who elected him. Among Popes, he made upon Roman Catholics an impression for goodness or spirituality or saintliness less than that of no other pontiff and greater than that of many another. But his status in Protestantism or in the non-Catholic world was more significant than in the papal world. Thanks, in part, to the simplicity and openness of his mind, and, in other part, to the increasing justice and kindness of the mind of the race, Pope Leo XIII was respected, esteemed and admired by Protestants to a greater degree than any of his predecessors in his office. John Henry Newman, among Catholics, can be said alone to have shared, in the two centuries in which the Pope lived, on even terms with him, the approbation of the non-Catholic world. The goodness of the man is the admission of all. That admission is itself a proof that he was good—eminently good. Some of the world may be deceived about a character. All of it cannot be.

We put his goodness in the front not only because it belongs there, but because he would have put such a quality at the front in any estimate of qualities which he might have made, or in any summary of another's character, which he might have set forth. In itself, and assuredly in his own view of it, goodness is that which on earth creates for the man the estate which he will carry into the heavens. It is not the synonym of greatness, but it is the savor of it and the superior of it. It is that on which and for which the Master of Life looks. The rest under the Divine Lights is but "leather and prunella," except as it may be used for the uplift of man and for the glory of God. All questions about other Popes aside, the goodness of the man who religiously reigned as Leo XIII was not only unmistakable and undeniable, and it was not only universally admitted, but it was also universally acclaimed. We are aware that it is sometimes referred to as a quality in which

any one can excel, and on that account it is underrated. But it is not underrated by those who appraise standards aright. He from Whom Christianity takes its name put goodness in a place supreme and unique. They who follow Him follow Him near or afar off according as they do or do not so rate it.

We shall not analyze or subdivide the quality. That is for theologians or psychologists or philosophers or metaphysicians to do. Goodness, the quality as instinctive to the child as it is evident to the wisest and most learned, is injured and weakened by analysis the same as would be the perfume of a flower, the silence of the woods, the blandness of the air or the scientific examination of a mother's love. Goodness in itself is as all-embracing and as all-encasing as the atmosphere. It is the spirit of our thought about God. It states and suits God Himself. That idea of the Divine, flawlessly incarnate in Jesus Christ, and making Him not only the target and the antithesis, but, best of all, the For-giver of sins, and the Redeemer from them, is also the one which idealizes life and immortalizes man in proportion as man can embody and outpour it in his own life. Station only made the goodness of Leo XIII apparent and effective. The quality was in him without station. His station, exalted as it was, shed less luster on the quality than the quality shed on it. The triple crown was something which he could put on or off. The quality of goodness was resident, regnant and radiant in him and is inseparable from him. And all the world came to know this and to rejoice in it. That was the greatest fact of his great reign.

We not only take it that all other facts were lesser in their moral rating, but also were lesser in their mental value and power. He was very learned. He was very patient. He was very wise. He was very firm. He was very consistent. But there were and are his equals in those respects. He made his learning the handmaid of the goodness of his purposes. He made his wisdom the servant of the benignity of his designs. He made his patience the armor in which he defended himself from misrepresentation,

and serenely awaited the dissipation of prejudice and of passion. Thus, all his qualities, his firmness, consistency, courage, all became the panoply, so to speak, of his inherent goodness. Richelieu was his superior, we presume, in the arts of diplomacy, though this Leo was a great diplomat. But how tiny and tinsel Richelieu seems beside him! Bismarck was more than his peer in sheer force, and quite his equal in intellectual tenacity, but the gruff sage of Friedrichsruhe was himself overcome by the quiet power and the moral persistence of the "shadowy particle" of the Vatican. We do not know of any being of modern times in whom character came to a more exalted and to a more undisputed coronation than in the late Pope, unless it be George Washington. And Washington himself owes something to the Homeric tendency of the world to idealize and heroize, say once in half a thousand years, some one man, with whom to feed and to justify the worshipping instinct of the race. The late Pope in his own lifetime owed nothing to this instinct. He owed nothing to aloofness, to distance in time or to identification with a unique part for a country or for a race. He was the latest of many Popes. He was constantly in evidence. He was constantly in contact and in conflict with political rulers, and with parties or factions in his own communion. He was constantly felt and seen in functions, conclaves, consistories and councils. Discount and depreciation had constant opportunity for their work upon him. They could take away nothing from him. And this fact was due and is due to the simple, transparent goodness of the man, a goodness greater than his greatness, and the greatest part of that greatness itself.

It was this which made his illness a world sorrow. It was this which made his death a world loss. It was this which made his long reign quite as much a power for all religion as for that compartment of it of which he was long the head. The spiritual sovereign of the first and, therefore, of the oldest and of admittedly the largest division of the Kingdom of God, organized on the earth, his life was simple music set to noble words. In the tone there was no dis-

cord. The theme was that of his Master: On earth Peace, and to men Good-Will.

When we reflect what would have been the measure and the meaning of baseness or of bitterness or of selfishness or of overt iniquity in his case, our obligation to his excellence, our debt to his goodness, as a world, as a race, can be suggested. But it can only be suggested. We know that all faith was made better and stronger because he was a man of faith. We know that all prayer, whether by direct response or reflex action, was made finer and more calming and more qualifying, because he was a man of prayer. We know that love and truth and gentleness and charity were exalted in and by the example which he set of blessing those who cursed him, of forgiving those who injured him and of

doing good unto them who despitefully used him and persecuted him. It is given unto all of us to follow him, as we can, in the things in which he followed Christ. But it was given unto him to follow his Master on a plane level to the observation of the entire world, and with an effect of influence upon all of it.

We speak not of his reign, that is for historians. We speak not of his policy, that is for statesmen or theologians. We speak not of his church, that is for devotees to command or for sectarians to rend. We speak for those who are large enough to recognize that religion is the greatest force in the world, and that its subdivisions are the great factors in that greatest force; for those who recognize that morally, spiritually and historically the Church of Rome is among the great-

est facts and factors in existence, and that whoever the head of it is, at any time, he is the supreme exponent of an unequalled human lordship of the conscience and of the heart. Speaking thus, from a height above all disputes of a polemical sort, we are glad to be able to acknowledge the kingship of character which was the kingship of goodness in this man, and to say that all non-Catholicism, as well as all Catholicism, is a sincere mourner at his bier when the silver cord was loosened and the golden bowl was broken, when the day did break, when the shadows fled away, when he knew as he was known and when the white flower of a blameless life and of a pure purpose expanded into the eternal fruitage of a heavenly felicity in the songs and in the service of the sons of light and of the Sun of Righteousness.

An Interesting Study.

Eagle Editorial, July 7, 1903.

IN considering the career of Leo XIII, it should be borne in mind that his ancestry—or, if one wants to put it the other way—his descent, threw light on his career. He entered on his ninety-fourth year the second of last March, as he was born on that day in 1810. For us Brooklynites, it is well to recall that the late Benjamin D. Silliman was born in 1805, and the late James S. T. Stranahan in 1808. Incidentally, one may note that Jefferson Davis and Louis Napoleon were born in the same year, and Abraham Lincoln a year later. The sweep of time which a single life thus covered can be suggested. The family of Leo XIII might almost be called a clerical one. Among his collateral ancestors were three prelates. One became Bishop of Grosseto in 1517, another Bishop of Malta in 1679. Still another became Bishop of Grosseto again in 1710, a century before Leo XIII was born. The family from which the latter came is named Pecci. The pronunciation of that in English is said to be expressed by the spelling Petchy. The family, in the days when rank expressed power as well as distinguished descent, was a noble one in Italy. The Pecci family had the rank of ruling princes in Carpineto, where the most distinguished member of it was born, and had reigned in Carpineto, a papal province or principality, for generations. As far back as Pope Martin V, that family entertained him in its palace, and advanced to him a large loan for his needs. The father of Leo was a colonel under Napoleon I, and died in 1833, twelve years after the death of the Emperor on St. Helena.

His wife belonged to a family of distinction, living near Rome, and died in 1824, when her distinguished son was ten years old. There were children born to the couple in 1800, in 1802 and in 1807, as well as on March 2, 1810, the date already given. It will thus be seen that the boy, born that day, carried in his blood the traditions of power and the traditions of that power both in the form prelatical rule and of military conduct.

Without considering whether he was destined for the priesthood by his parents, or whether he gravitated toward it by his own inclination or resolution, we discern that his education up to a certain point was simply that of a scholar and of a teacher, and not especially that of an intending ecclesiastic. He went in Italy to church schools which would here correspond to our grammar and high schools, and then he went to a college in Rome. There his course was turned toward the ministry, and there he was made a priest in December, 1837. He was then 27 years old, an age considerably in advance of that of men who became priests at that time. When he was born, James Madison had been President of the United States for nearly a year. Napoleon was the Emperor of the French. George III was King of England, but the Regent acted for him. Victoria was not born till nine years afterward. Germany was an incongruous series of small states. So was Italy. The changes which came over the face of the world can be considered when present conditions are contrasted with those which then existed.

We have not only seen the influence of his ancestry on the mind of Leo XIII, but we can also see the weight which that fact and his own manifest abilities brought to bear upon the first duties which he was set to do. After a short service as domestic chaplain near to Pope Gregory XVI, in 1837, young Pecci was sent to one of the Italian provinces named Benevento. He was sent there not only as a priest, but as a governor, that being a province under the Pope, in the days of the temporal power. There, in point of fact, he put down brigandage in as stern a fashion as his military father would have done. This led to his promotion to Perugia, where somewhat similar work had to be done and was well done by him. He wound it up about 1843, and for it he was promoted to the post of Nuncio to the Court of Belgium. Thus in six years, he had made great strides, and on the suggestion of high authorities he was made Bishop of Perugia three years later, in 1848, and five years after, in 1853, he was created a cardinal by Pius IX, in pursuance of a recommendation long before made by that Pope's predecessor, Gregory XVI.

Thereafter, his life and his labors kept him at Rome. He was recognized as likely to be the successor of Pius IX because of his headship of the party of Moderates in the Papacy, provided he survived Antonelli. Pius IX appointed Cardinal Pecci to be the chamberlain of the College of Cardinals. In that character or capacity, it fell to him to attest the death of his patron, and to become his successor. From the time of his institution as Pope to the end of his

activities, the world felt his touch and acknowledged his power. He certainly contributed a great deal to the history of that world. Only religious students or statesmen of high learning can carry in detail and in succession his significant acts. Some of them were of local or provincial interest. Others of them were of larger than local interest, and some may be said to have been of universal interest.

He first addressed himself as Pope to the composure of Roman Catholic conditions in Asiatic provinces or communities. He gave to them more power and required of them less report to and dependence on Rome than they before had had. Then he addressed himself to the reduction of friction between the government of Italy under Victor Emmanuel and the Catholic communion, as personified by his own government, within the Vatican. He relaxed in nothing his claim of temporal power as a right, but he indirectly recognized the loss or suspen-

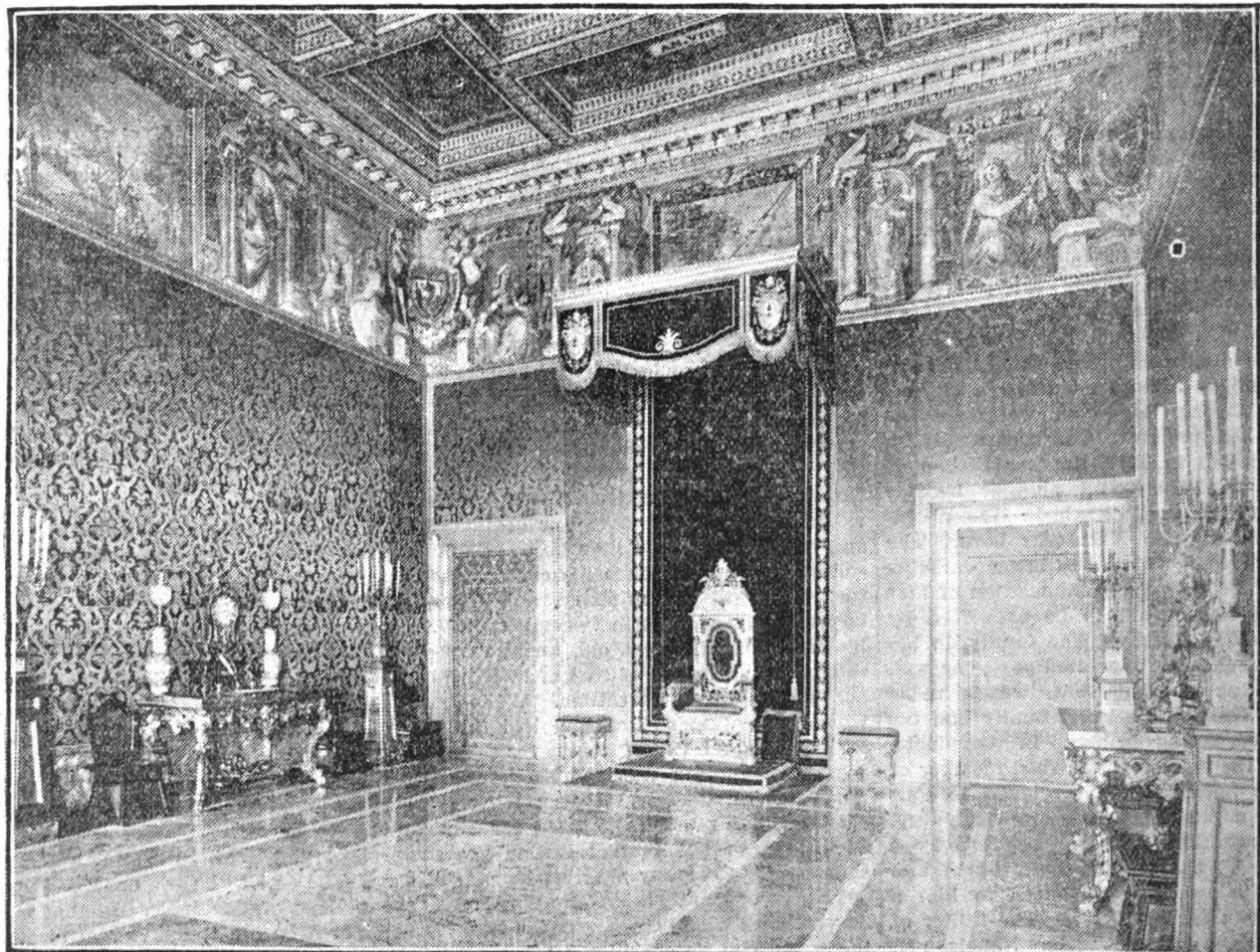
sion of it as a fact, when he rescinded the order of his immediate predecessor that Catholics in Italy should take no part in municipal elections under the royal rule. He told them to take part according to their interests and convictions, and then he brought about that state of things of which a consequence has been peace without a surrender of theoretical claims.

The various encyclicals which he issued concerning "Rationalism," "Christian Marriage," "Nature of the Civil Power," "Christian Unity," "Liberty," and the like, need not be discussed here. Nor need one recall here the statesmanship which he showed in coming to an agreement with Bismarck, in adjusting Catholicism to republicanism in France, in arbitrating the question of the Caroline Islands between Germany and Spain or in establishing in the United States the office of apostolic delegate, under which Catholic conditions have here been unified, and American questions as affected by

a relation to Roman Catholic conditions and holdings in the Philippines were put upon a way of settlement.

In another place, and in fuller form, the personality and the public services of Leo XIII can well be studied. It suffices at this stage of the consideration of his life and labors to note, as has been done, the influence of his descent on his education, the influence of that descent and of his marked abilities upon the great tasks which were assigned to him, and upon the great honors which came to him and the influence of his spiritual reign for the interests of peace, order, civilization and sanely conservative progress in the world. None will question his greatness, just as none can question his essential goodness, and the world has made no mistake in recognizing him—quite aside from any question of religion whatever—as one of its greatest men in the centuries in which he was called on to affect the affairs which fell to his charge.

THE THRONE ROOM IN THE VATICAN.



Election of a New Pope an Impressive Ceremony.

From Eagle, July 6, 1902.

THE election of a successor to the sovereign pontiff of the Roman ecclesiastical world is surrounded by safeguards made necessary by the interference of temporal foreign princes in the past, and the possibility of noisier but less effective demonstra-



Luigi Cardinal Oreglia di Santo Stefano.

tions from the Roman populace. In ancient time the Roman emperor, generally a German sovereign after the time of Charlemagne, possessed a veto over the election of a new pope. Gradually, however, successive pontiffs shook off this limitation on the power of the church, and so arranged matters that only the Catholic powers—France, Austria, Spain and Portugal—could participate in the election.

Opposition from any or all of these powers, however, cannot negative an election, as they possess only the right to suggest or advise. In the present instance, with a hostile government in France, it is not likely that that power will attempt to interfere with the orderly progress of the election. Austria has never sought to influence the choice of a pope, and the political prominence of Spain and Portugal has been so diminished in recent years that their interference is not feared.

Tumultuous demonstrations among the people of Rome, which before the local government of the papal states passed to the King of Italy frequently threatened danger to the conclave, will not be permitted this year. King Victor Emmanuel's government will see to it that the peace is preserved and that there is no disturbance of the orderly, dignified and stately ceremony by which a new pontiff is inducted into office.

Establishing Fact of Death.

Immediately on the death of the Pope, notice of the fact is given to the Cardinal Chamberlain of the Roman Church. This functionary, vested in public robes, and accompanied by his domestic chamberlains, approaches the bed of the Pope and calls him aloud three times, using both the baptismal and family names. The notary of the apostolic chamber is present when this ceremony is being proceeded with, and when the illustrious dead fails to respond to the third call, a legal paper, embodying the fact of death, is drawn up. The Fisherman's Ring, with which the living Pope signs all important papers, is taken from the dead pontiff's finger, and his seal, which had been used for bulls and dispensations, is destroyed.

The relatives of the dead pope who may have lived in the palace leave as soon as the transactions detailed above have taken place. The clergy of St. Peter's Basilica take the body, and embalm it, removing the viscera, which are immediately interred in the Church of Sts. Vincent and Anastasius. The outer body, vested in pontifical robes, with the tiara or papal crown on the head, and a chalice in the clasped hands, is laid out in St. Peter's.

The death is publicly announced, and when the pope ruled Rome, in the temporal sense, the guards were doubled, and the gates of the city closed. Bells are tolled to communicate the news to the faithful in Rome. The body is coffined in cypress wood, after having been exposed to the public gaze.

After this the face of the corpse is covered with a white veil, and the whole body with a red cloth bordered with ermine. A second casket of lead incloses the coffin of cypress wood, and still another of ordinary wood is placed around the other two. Sealed up, the triple coffin is placed in a niche in St. Peter's Church until a place for interment has been selected and a monument prepared.

Summoning of the Cardinals.

In the meantime all the cardinals have been summoned to Rome to participate in the election of a successor. Ten days from the actual day of death is the minimum period in which to convey the news to foreign cardinals and summon them to Rome. Twelve days is the maximum and within that period the election must be held.

But the cardinals in Rome are busy preparing for the conclave. They meet, and the papal bulls, some of them a thousand years old, prescribing the manner of election, are read. It is pointed out in these bulls that every cardinal, no matter what his physical condition may be, is allowed to vote. Even one subject to ecclesiastical censure cannot be deprived of the suffrage, and it has been decreed that a cardinal under excommunication and practically without the pale of the church is still a legal voter.

The election is to be held in secret and

two-thirds of the cardinals participating must have voted for the successful nominee. If no result is reached on a ballot the proceedings are declared null and the votes canceled. If the man chosen be not a bishop, and he need not be, nor a cardinal, he is immediately consecrated by the dean of the Sacred College.

The ring of the fisherman, called such in memory of St. Peter, the greatest of all fishermen and the first Pope, is broken by the chief master of ceremonies at the first session of the cardinals, and his prelates are appointed to superintend the building of the conclave.

The conclave originally meant the place in which the election was held, but now applies generally to the body which elects. The name is derived from the Latin word *clavis*, a key, meaning that the building in which the cardinals deliberate is closed by one key only. No other convention of cardinals is called to conclave except that which elects a pope.

The election, except in the case of revolution or riot, must be held in Rome. In modern times the only conclave held out-



James, Cardinal Gibbons.

side of the Eternal City was that which elected Pius VII at Venice, in 1800. It is taken for granted that the conclave this year will be held in the Sistine Chapel.

Entering the Wooden Cells.

Every cardinal participating in the election is given a wooden cell in which to deliberate. Each cell is 20 feet long, 20 feet broad and 20 feet high. This furnishes accommodations for a cardinal and his personal and ecclesiastical attendants, usually three persons. The apartment in which these cells are set up is walled up at every point but the main entrance, which is carefully guarded so that no person is admitted within until the election is completed. In fact, an American jury, just charged by the judge and deliberating on the question of life or

leath, is in the position of a conclave of the cardinals until it finishes its labors.

The main reason for the extraordinary isolation is the possibility of interference by temporal princes in the deliberations of the conclave. The power to submit names



Cardinal Satolli.

or make suggestions is given to the Catholic powers, but all that must be done before the act of locking the electors in is consummated.

The conclave is held in the beautiful Sistine Chapel, within the walls of the Vatican. Built by Pope Sixtus IV, this famous church has been adorned by the hands of the greatest Italian painters. On the walls are the works of Signorelli, Botticelli and Perugino, but these are dimmed by the splendor of the frescoes of Michael Angelo, illustrating the creation and the last judgment.

Connected with the chapel, which is itself on the first floor of the Vatican, are the large galleries which are fitted up for the reception of the cardinals and their attendants.

On the day fixed for the meeting of the conclave the cardinals assemble to hear special mass of the Holy Spirit and to take the oaths of faithfulness and secrecy. When this is accomplished all the members of the sacred congregation go in solemn procession, two by two, and followed by the long retinue of attendants, to the conclave, while the inspiring strains of the "Veni Creator Spiritus" are chanted. Once within the confines of the conclave the massive doors are shut with double locks, and from that moment until the new pontiff is elected no person is permitted to pass in or out.

The meals for the assemblage are prepared within the walls of the Vatican, and are delivered through a wicket gate, or rather casement, let into the great door. It is here, also, that on the first day of the conclave a committee of cardinals, appointed by the whole body, gives audience to the foreign envoys. This, however, takes place before the conclave has actually met for the papal election.

Three Methods of Election.

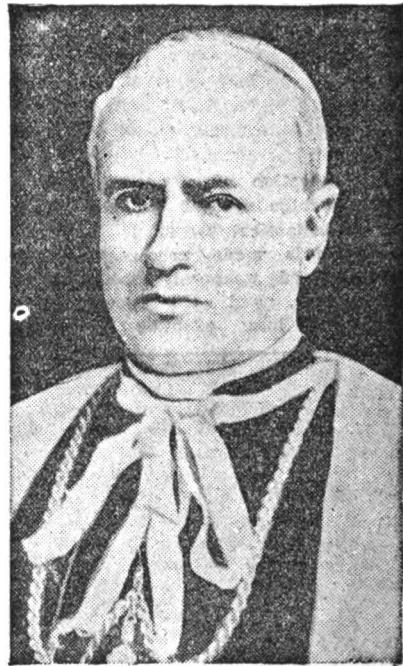
The Sistine Chapel is especially fitted for the holding of this momentous council of the

church. The stalls for the cardinals ranged on each side, are surmounted by canopies of cloth in the ecclesiastical colors, and at the far end, opposite the high altar, are places assigned to the secretaries. On the altar itself, or on a table in front of it, is a chalice of silver, on which rests the Pix containing the host. When mass has been said and all is prepared the conclave proceeds to its solemn task.

The election of a Pope is effected by three methods, by acclamation or adoration, in which is embodied the idea of a direct divine inspiration; by compromise or by vote. Pope Leo was elected on the second day of the conclave by acclamation. The system of voting, called the scrutinium, is regulated by exact prescription. The proceedings are under the direction of six cardinals, two from each order of bishops, priests and deacons. Every cardinal is provided with a voting paper, on which he writes the name of his chosen candidate, but not his own name. No one is permitted to vote for himself. When the requisite interval has passed each cardinal, beginning with the one of the most ancient creation, leaves his stall and advances to the high altar.

Amid a solemn hush the elector prays for a while on the altar steps, and then, declaring aloud that his vote is given according to his conscience, drops his voting paper in the chalice. When all have voted in like manner the six scrutineers examine the papers and proclaim the result. If no cardinal has obtained the required number of votes—two-thirds of the number of cardinals present plus one—the result is declared void, and the voting papers, collected together, are burned in a brazier with damp straw, the dense smoke from which issues through a particular chimney, visible from outside, and

clave. Consequently his name is the only one considered for the moment and each cardinal votes for him by writing the word "accedo" on his voting paper, or signifies his dissent by the words "accedo nemini." If this new vote leads to no result the paper



Cardinal Gottl.

are burned as before and the conclave adjourns until the following morning, when the election begins afresh and quite irrespective of the previous day's proceedings.

Announcing the Result.

When at length the determining vote is taken and the cardinal deacon, as scrutineer, announces that a certain candidate has been elected pope, there is a departure from the procedure adopted hitherto. The cardinal deacon opens each folded voting paper fully, and, reading the Latin motto which each cardinal has to inscribe on it for the purpose of ultimate identification, makes known how each member of the conclave has voted. In old days, when much depended upon the favor of the pontiff, the knowledge that the newly elected pope would learn the names of his opponents was frequently a determining factor when the voting became close, and induced wavers to rally to a candidate who appeared to have a good prospect of success.

The election being over, a summons is at once sent to the prefect of ceremonies, who speedily enters the chapel, bearing the new fisherman's ring. An interval then occurs, during which the canopies are removed from the stalls of all the cardinals except that of the newly elected pope, and his holiness retires to robe himself in the pontifical vestments.

On his return the fisherman's ring is placed on his finger by the cardinal camerlingo, and the new vicar of Christ gives his first solemn benediction to the members of the Sacred College from the steps of the altar. Then, taking his seat on the sedia gestatoria, the pope receives the homage of their eminences and communicates the name which it is his pleasure to assume as pontiff.

Next, the first cardinal deacon takes the oath of obedience, and, hastening to the grand loggia, or balcony of St. Peter's, looking on to the great piazza, announces to the



Cardinal Rampaolla.

proclaims to the outer world that no election has taken place.

Under these circumstances on the afternoon of the same day a second vote takes place, supplementary to the first, called the accessit vote. In this the procedure embodies the theory that the cardinal who has obtained the largest number of votes in the morning is the most acceptable to the con-

expectant multitude the election of the Pope, using the form of words, consecrated by immemorial usage: "I bring you tidings of great joy. We have a Pope, the Most High and Reverend Lord (name), who has taken upon himself the name of (name)."

The people then flock into St. Peter's to see the Pope and receive his blessing, and it is a stirring scene which presents itself in the noble cathedral when the sovereign pontiff, clad in the richest vestments and wearing the triple tiara, is borne aloft with all the princes of the church in his train, through the ranks of kneeling worshippers, on whom, with uplifted finger, his holiness bestows his pontifical benediction. The ceremony of the adoration, by the cardinals, then takes place, and the Pope, having put off his pontifical robes and assumed his ordinary white vestments, with the broad cardinal's hat and scarlet hood, is carried on the sedia gestatoria, attended by an escort of the Noble Guard, to his new apartments, in the Vatican.

Composition of the Conclave.

The election is in the hands of cardinals denominated cardinal bishops, cardinal priests and cardinal deacons. Notwithstanding this apparent distinction, there is no real

distinction between them, each possessing the same power in respect to voting. The composition of the conclave is as follows:

The Italian cardinals are: Oreglia, Mocenni, Serafino Vannutelli, Vincenzo Vannutelli, Aglardi, Gotti, Svampa, Prisco, Manara, Rampolla, Aloisi, Satolli, Respighi, Richelmy, Capecelatro, Di Pietro, Portonova, Ferrata, Franciscana, Celestia, Cretoni, Casali, Casetta, Segna, Pierrotti, Martinelli, Della Volpe, Boschi, Cavagnis, Triepoli, Gennari, Bacilieri, Tagliani, Cavicchioni, Ajuti, Nocella, Galeati and Ferrari.

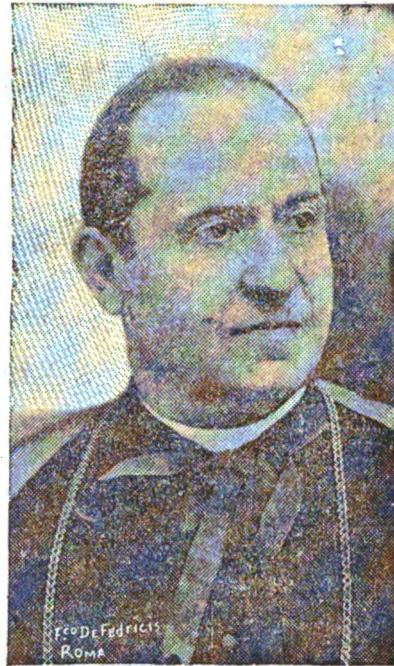
The Spanish cardinals are Sancha y Heras, Casanas y Pages, Herrera, Vives y Tuto and Herrero Espinosa. The French cardinals are Lauguenieux, Richard, Perraud, Laboure, Coille and Mathieu. The Austro-Hungarian cardinals are Katschaler, Von Skrbensky, Vaszary and Gruscha. The German cardinals are Steinhullen and Kopp. The Irish cardinals are Logue and Moran. Cardinal Gibbons represents the United States in the sacred college; Cardinal Netto, Portugal; Cardinal Goossens, Belgium, and Cardinal Kosielko, Poland.

Any Priest Is Eligible.

Any priest of the Roman Catholic Church not debarred from preferment by his vows or the obligations of his order is eligible to

the papacy. The preponderance of Italians in the sacred college insures the election of an Italian Pope the main political question to be determined being the attitude of the new pontiff to the Italian government.

Since the Italian troops entered Rome in



Serafino Cardinal Vannutelli.

1870 the two Popes who have sat on the dais of Peter have refused to recognize the established government and have confined themselves entirely to the Vatican Palace. The grounds are extensive and there is no restraint in the movements of the Pope, but in a technical sense he is considered a prisoner.

If the incoming pontiff departs from the policy of his predecessors he will recognize the Italians as existing both in law and in fact in Rome. If he does not so depart he will continue the legal fiction of imprisonment.

It is customary to select a cardinal as Pope, and the tradition is not likely to be departed from in the present case.

Three Prominent Candidates.

The three prominent candidates for the Papacy are Cardinals Rampolla, Serafino Vannutelli and Gotti. It is taken for granted that none but an Italian will be selected, as the choice of a candidate of any other nationality might be construed to mean the dropping of the Papal claims to temporal power.

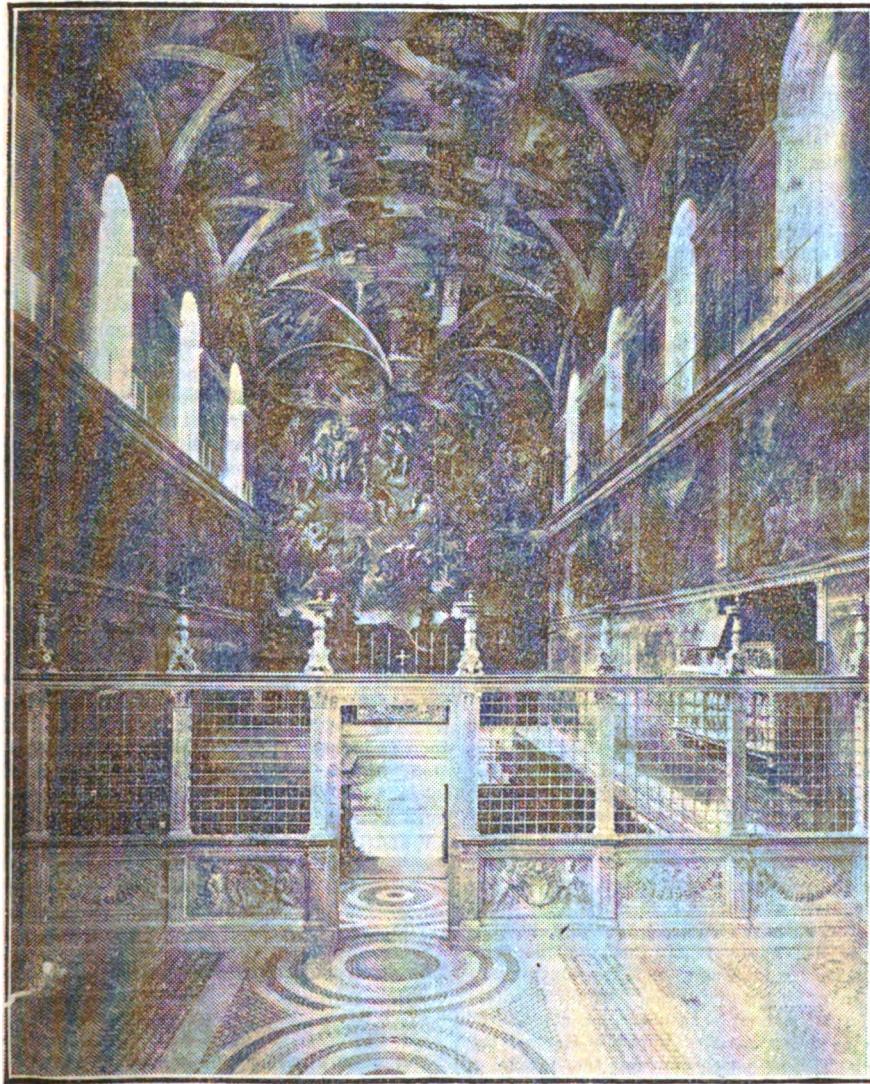
From the standpoint of international politics, the selection of Rampolla would be a distinct blow to the triple alliance of Germany, Italy and Austria, and a decided gain for the strong French laity in the Sacred College. He will be supported by the six French cardinals, the five Spanish and the Belgian cardinal. Vannutelli has more friendly relations toward the triple alliance, but is just as strongly opposed to the continued occupation of Rome by the royal troops and court at Rampolla is.

The religious, as distinguished from the political, candidates, is Cardinal Gotti, who belongs to one of the numerous preaching orders of the church and takes but little thought for worldly affairs.

Other candidates mentioned are Cardinal Satolli, who will be remembered as Papal delegate to the United States; Cardinal Satio, Patriarch of Venice; Cardinal Capecelatro, Archbishop of Capua, and Cardinal Ferrari, Archbishop of Milan.

INTERIOR VIEW OF THE SISTINE CHAPEL,

Where the Conclave Will Be Held to Elect the New Pope.



Concerning Modern Errors:

Socialism, Communism, Nihilism.

Encyclical Letter, December 28, 1878.

AS the nature of our Apostolic office required of Us, we have not omitted, from the very outset of Our Pontificate, addressing you, Venerable Brothers, in Encyclical Letters, in order to avert to the deadly plague which is taunting Society to its very core and bringing it to a state of extreme peril. At the same time we called attention to certain most effectual remedies by which Society may be renewed unto salvation and enabled to escape the crisis now threatening.

The Character and Aims of Certain Sects Are Described.

But the evils which We then deplored have taken in a brief space of time such widespread growth that We are compelled to address you anew with the words of the prophet resounding as it were in Our ears: "Cry, cease not, lift up thy voice like a trumpet."

You understand as a matter of course, Venerable Brothers, that we are alluding to that sect of men who, under the motley and all but barbarous terms and titles of Socialists, Communists and Nihilists, are spread abroad throughout the world and bound intimately together in baneful alliance, no longer look for strong support in secret meetings held in darksome places, but standing forth openly and boldly in the light of day, strive to carry out the purpose, long resolved upon, of uprooting the foundations of civilized society at large.

They Attack Authority, the Family, Private Property.

These are they in very truth who, as the sacred text bears witness, "defile the flesh, and despise dominion, and blaspheme majesty." They leave nothing scathless or uninjured of that which human and divine laws alike have wisely ordained to insure the preservation and honor of life. From the Heads of States to whom, as the Apostle admonishes, all owe submission, and on whom the rights of authority are bestowed by God Himself, these sectaries withhold obedience, and preach up the perfect equality of all men in regard to rights alike and duties. The natural union of man and woman, which is held sacred even among barbarous nations, they hold in scorn; and its bond, whereby family life is chiefly main-

tained, they slacken, or else yield up to the sway of lust. In short, spurred on by greedy hankering after things present, which is "the root of all evils, which some coveting have erred from the faith," they attack the right of property, sanctioned by the law of nature, and with signal depravity, while pretending to feel solicitous about the needs, and anxious to satisfy the requirements of all, they strain every effort to seize upon and hold in common all that has been individually acquired by title of lawful inheritance, through intellectual or manual labor, or economy in living. These monstrous views they proclaim in public meetings, uphold in booklets, and spread broadcast everywhere through the daily press. Hence the hallowed dignity and authority of Rulers has incurred such odium on the part of rebellious subjects that evil minded traitors, spurning all control, have, many a time within a recent period, boldly raised impious hands against even the very Heads of States.

The Source of This Rationalism, Which Since the 16th Century Has Invaded the Political, Scientific and Economic Order.

Such daring conduct on the part of disloyal individuals, which threatens the civilized community from day to day with even graver perils, and troubles the mind of all with anxious fears, draws its cause and origin from those venomous teachings which, like pernicious seed scattered far and wide among the nations, have produced in course of time death bearing fruit. In fact, Venerable Brothers, you know full well that the atrocious war which, starting from the sixteenth century, was declared against the Catholic Faith by the Reformers, and which has been growing apace from day to day in vehemence, aimed at giving free course to the rejection of all revelation, the subversion of the supernatural order, and the enthronement of unaided reason, with its vagaries, or rather ravings. Deriving pretentiously its name from Reason, this false doctrine, by flattering and stimulating the eagerness to outstrip others which is interwoven with man's nature, and giving the rein to every kind of unlawful desire, has taken willing possession of the minds of great numbers, and has even pervaded the whole of civilized society. Hence,

by a fresh act of impiety, unknown even to very Pagans, governments have been organized without God and the order established by Him being taken at all into account. It has even been contended that public authority, with its dignity and its power of ruling, originates not from God but from the mass of the people, which, considering itself unfettered by all divine sanction, refuses to submit to any laws that it has not itself passed of its own free will. Next, after having attacked and cast away the supernatural truths of faith as being contrary to reason, the very Author and Redeemer of mankind has been forced slowly and gradually to withdraw from the scheme of studies at universities, colleges and high schools as well as from all the practical working of public life. In fine, after having consigned to oblivion the rewards and punishments of a future and never-ending existence, the keen longing after happiness has been narrowed down to the range of the present life. With such doctrines spread far and wide, and such license in thought and action, it is no wonder that men of the most lowly condition, heart-sick of a humble home or poor workshop should fix eager eyes on the abodes and fortunes of the wealthy; no wonder that tranquillity no longer prevails in public or private life, or that the human race has been hurried onward to well nigh the verge of ruin.

But the supreme pastors of the Church, on whom devolves the charge of guarding the Lord's flock from the snares of the enemy, have in good time devoted their energies to avert the danger impending and to provide for the safety of the faithful. In fact, as soon as secret societies began to take extension, in the midst whereof the germs of those evil principles already adverted to, were nursed, the Roman Pontiffs, Clement XV and Benedict XIV, failed not to unmask the impious designs of the sectaries and to warn the faithful throughout the world concerning the mischiefs they were thus hatching in secret.

The Care Taken by the Popes to Ward Off Danger by Excommunicating Members of Secret Societies.

But when by those who gloried in the title of "philosophers," a certain unbridled liberty was assigned to man, and the "new law" as

they term, it began in opposition to the divine and natural law to be set forth and gather sanction, Pius VI, of happy memory, forthwith laid bare by public documents the pernicious character and falsity of those principles, and at the same time, with apostolic foresight, predicted the utter ruin to which the deluded multitudes were being hurried. But since, notwithstanding the measures resorted to, none proved of avail to prevent their wicked doctrines from day to day gaining ground with the people and obtaining ascendancy even in public decisions of government, Popes Pius VII, and Leo XII, excommunicated secret societies and once more gave warning to society of the perils that threatened it. In fine, the world at large is fully aware in what earnest terms and with what resoluteness of soul and unflinching constancy Our glorious predecessor, Pius IX, of happy memory, by Allocutions alike and Encyclical Letters addressed to the Bishops of the whole world, levied war against the iniquitous endeavors of these sects, and furthermore even denounced by name the plague of Socialism thence bursting forth.

The Gospel Teachings Opposed to Socialism.

It is to be deplored, however, that they to whom has been entrusted the care of the common welfare, allowing themselves to be circumvented by the fraudulent devices of infamous men and terror stricken at their threats, have ever displayed toward the Church feelings of suspicion or even of hostility, not understanding that the endeavors of these sects would have been of no effect had the doctrine of the Catholic Church and the authority of the Roman Pontiff, among Rulers and peoples alike, always remained in due honor. For the Church of the living God, which is the pillar and ground of truth, proclaims those doctrines and precepts whereby the security and calm of Society is provided for, and the accursed brood of Socialism is utterly destroyed.

The Church Inculcates Obedience of Subjects to Rulers.

For although the Socialists, turning to evil use the Gospel itself so as to deceive more readily the unwary, have been wont to twist it to their meaning, still so striking is the disagreement between their criminal teachings and the pure doctrine of Christ, that no greater can exist: For what participation hath justice with injustice, or what fellowship hath light with darkness? They in good sooth cease not from asserting—as we have already mentioned—that all men are by nature equal, and hence they contend that neither honor nor respect is owed to public authority, nor any obedience to the laws, saving perhaps to those which have been sanctioned according to their good pleasure. Contrariwise, from the Gospel records, equality among men consists in this, that one and all, possessing the same nature, are called to the sublime dignity of being sons of God; and, moreover, that one and the same end being set before all, each and every one has to be judged according to the same laws and to have punishments or rewards meted out according to individual deserts. There is, however, an inequality of right and authority which emanates from the Author of nature Himself, of whom all paternity in Heaven and earth is named. As regards Rulers and subjects, all without exception, according to Catholic teaching and precept,

in such manner that, on the one hand, moderation is enjoined on the appetite for power, and, on the other, obedience is shown to be easy, stable and wholly honorable. Therefore does the Church constantly urge upon each and all who are subject to her the apostolic precept: There is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the powers resisteth the ordinance of God. And they that resist, purchase to themselves damnation. And again: Be subject of necessity, not only for wrath, but also for conscience sake; and render to all men their dues. Tribute, to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. For He who has created and governs all things, has in His provident wisdom so disposed them that the lowest attain to their end by the middlemost, and the middlemost by the highest. Just then as the Almighty willed that, in the heavenly kingdom itself, the choirs of angels should be of differing ranks, subordinated the one to the other; again just as in the Church God has established different grades of orders with diversity of functions, so that all should not be Apostles, all not Doctors, all not Prophets; so also has He established in Civil Society many orders of varying dignity, right and power. And this to the end that the State, like the Church, should form one body comprising many members, some excelling others in rank and importance, but all alike necessary to one another and solicitous for the common welfare.

And Moderation to the Rulers of the People.

But to the end that the Rulers of the people shall employ the power bestowed for the advancement, and not detriment, of those under rule, the Church of Christ very fittingly warns the Rulers themselves that the Sovereign Judge will call them to strict and speedy account, and evoking the words of Divine wisdom, she addresses them one and all in God's name. Give ear, you that rule the people, and that please yourselves in multitudes of nations; for power is given you by the Lord and strength by the most High, Who will examine your works and search out your thoughts * * * For a most severe judgment shall be for them that bear rule. * * * For God will not accept any man's person, neither will He stand in awe of any one's greatness; for He hath made the little and the great and He hath equally care of all. But a greater punishment is ready for the more mighty. Should it, however, happen at any time that in the public exercise of authority Rulers act rashly and arbitrarily, the teaching of the Catholic Church does not allow subjects to rise against them, without further warranty, lest peace and order become more and more disturbed and Society run the risk of greater detriment. And when things have come to such a pass as to hold out no further hope, she teaches that a remedy is to be sought in the virtue of Christian patience and in urgent prayer to God. But should it please legislators and Rulers to enjoin or sanction anything repugnant to the divine and natural law, the dignity and duty of the name of Christian and the Apostolic injunction proclaim that one ought to obey God rather than men.

The Church Defends the Indissoluble Union of Husband and Wife.

Moreover, the salutary influence of the Church, which redounds to the upholding of

well regulated order in Civil Society and promotes its conservation, the family circle itself (which is the starting point of every city and every State) necessarily feels and experiences. For you are fully aware, Venerable Brothers, that the governing principle of family life has, in accordance with the requirements of natural law, its basis in the indissoluble union of husband and wife, and its superstructure in the duties and rights of parents and children, and of masters and servants toward each other. You are further aware that the theories of Socialism would quickly destroy this family life, since the stability afforded by marriage under religious sanction once lost, paternal authority over children and the duties of children to parents are necessarily and most harmfully slackened. Contrariwise, marriage, honorable to all, which from the beginning of the world God Himself instituted for the propagation and preservation of the human race, and decreed to be indissoluble, the Church holds to have become more stable and holy through Christ, Who conferred on it the dignity of a sacrament and willed to make it an image of His own union with the Church. Wherefore, as the Apostle admonishes: "As Christ is the head of the Church, so is the husband the head of the wife; and just as the Church is subject to Christ, who cherishes it with most chaste and lasting love, so is it becoming that women also should be subject to their husbands, and by them in turn be loved with faithful and constant affection.

The Church Defines the Right and Duties of Parents and Children, and of Masters and Servants.

In like manner the Church regulates the authority of the father and the master in such mode as to keep children and servants within their duty, without, however, allowing authority to be overstepped. For, according to Catholic teaching, the authority of the heavenly Father and Lord flows forth upon parents and masters, and on that account receives not only its origin and power from God, but also its very nature and character. Hence does the Apostle exhort children to "obey their parents in the Lord, and to honor their father and their mother, which is the first commandment with a promise. And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord." And again by the same divine Apostolic injunction it is urged on servants and masters that the former should obey their masters according to the flesh as to Christ with a good will serving as to the Lord." But the latter should "forbear threatenings, knowing that the Lord of all is in heaven, and there is no respect of persons with Him." Were all these things observed by every one whom they concern, according to the intent of the Divine Will, each family would truly present a likeness of the heavenly home, and the wondrous benefits thence resulting would not be limited simply to the family circle, but would spread abroad abundantly over the State at large.

As regards the maintenance of public and private tranquillity. Catholic wisdom, sustained by both divine and natural law, prudently provides through what it holds and teaches touching the right of ownership and the apportioning of personal property which has been accumulated for the wants and requirements of life.

It Acknowledges the Rights of Possessing and Disposing of Private Property, Honors and Relieves the Poor, Enjoins the Rich to Give Alms.

For the Socialists wrongly assume the right of property to be a mere human invention, repugnant to the natural equality between men; and, preaching up the community of goods, declare that no one should endure poverty meekly, and that all may with impunity seize upon the possessions and usurp the rights of the wealthy. More wisely and profitably the Church recognizes the existence of inequality amongst men who are by nature unlike in mental endowment and strength of body, and even in amount of fortune; and she enjoins that the right of property and of its disposal, derived from nature, should in the case of every individual remain intact and inviolate. She knows full well, indeed, that robbery and rapine have been so forbidden by God, the Author and Protector of every right, that it is unlawful even to covet the goods of others, and that thieves and robbers no less than adulterers and idolaters are excluded from the kingdom of heaven. Nor does she, on this account, loving Mother as she is, omit solicitude for the poor, or fail to provide for their needs; nay, taking them to her arms with maternal affection, and knowing that they in a manner represent the person of Christ Himself, Who accounts as done unto Him any benefit conferred upon the lowliest among the poor, she holds them in great account, brings them aid to the utmost of her power, takes thought to have erected in every land in their behoof Homes and Refuges where they can be received, nurtured and tended; and takes these charitable foundations under her protecting care. Moreover she lays the rich under strict command to give of their superfluity to the poor, impressing them with fear of the divine judgment which will exact the penalty of eternal punishment unless they succor the wants of the needy. In fine, she cheers and comforts exceedingly the hearts of the poor, either by setting before them the example of Christ, Who, being rich became poor for our sakes; or by reminding them of the words by which Jesus pronounced the poor to be blessed, and enjoined them to hope for the reward of eternal bliss. Who, then, does not perceive that herein lies the best means of appeasing the undying conflict between the rich and poor? For, as the evidence of things and facts clearly demonstrates, if such conclusion be disallowed or

made light of, it must come about either that the vast majority of mankind will fall back into the most abject condition of bondage, which, through a long lapse of time, obtained among pagan nations, or else that human society will be agitated by constant outbreaks and ravaged by plunder and rapine, such as even of late years we have had occasion to deplore.

An Appeal to Peoples and Rulers to Harken to the Voice of the Church Teaching, and to Restore Liberty to Her.

Since things have come to this pass, Venerable Brothers, We, on whom is laid the charge of governing the Universal Church, pointed out even at the very outset of our Pontificate to the nations and their Rulers, tossed about by so dire a tempest, the port to which they could betake themselves in all safety. And now, moved greatly by the extreme peril which actually threatens, We lift up anew Our Apostolic voice and conjure them again and again, for the sake of their own safety and that of the State, to welcome and obey the teaching of that Church which has deserved so well in promoting the public prosperity of nations, and to recognize once for all that the relations of the State and of Religion are so bound together as that whatever is withdrawn from religion impairs by so much the dutiful submission of the subject and the dignity of authority. And when they shall have recognized that the Church of Christ is possessed of a power to stave off the pest of Socialism, too mighty to be found in human enactments or in the strong hand of the civil power or in military force, let them re-establish that Church in the condition and liberty needed in order to be able to exercise her most salutary influence for the good of society in general. Do you, however, Venerable Brothers, who have keen insight as to the nature and origin of theills thickening ever in the world, apply yourselves with all zeal and energy of spirit to inculcate Catholic doctrine; that it may reach and strike deep root in the souls of all. Provide as far as may be that from early years all may grow accustomed to cherish a filial love toward God, and to revere His sovereign sway; to show due submission to rulers and the laws; to bridle their passions, and zealously uphold the authority which God has established alike in the state and in the family circle. Moreover, it behooves you to strive earnestly that the children of the Catholic Church venture

not to lend their name, nor in any way to give countenance to this hateful sect, but, on the contrary, that by worthy deeds and honorable line of action in all particulars they show how well and happily Human society would prosper were the individual members distinguishable for the regularity of their conduct and for their virtuous life. Finally, as the confederates of Socialism are sought mainly among those who occupy themselves in business pursuits or give themselves to manual labor, and who, wearied out by sheer hard work, are more easily entrapped by the hope of wealth and promise of prosperity, it seems expedient to encourage associations for handicraftsmen and laboring men, which, placed under the sheltering care of religion, may render the members content with their lot and resigned to toil, inducing them to lead a peaceful and tranquil life.

Hope of Divine Aid.

On our undertakings, Venerable Brothers, and on yours, may He confer favoring aid to Whom we are bound to refer the beginning and the end of all good. We have ample ground to hope for speedy help during these auspicious days when the festival of Our Lord's Nativity is being celebrated. That new deliverance which Christ, born into a world sinking with years and well nigh crushed with the weights of ill, charges us to hope for; that peace when then He announced to men through the ministry of angels, He has promised to bestow likewise on us. For the hand of the Lord is not shortened, that He cannot save, neither is His ear heavy, that it cannot hear. During these days then of most happy augury, Venerable Brothers, wishing you and to all the faithful of your churches all joy and prosperity, we earnestly pray the Giver of all good gifts that anew to men may appear the goodness and kindness of God our Saviour; Who, after having snatched us from the power of a ruthless enemy, has raised us up to the most exalted dignity of being sons of God. And in order that our vows may be the more speedily and abundantly satisfied, join with us, Venerable Brothers, in addressing to God fervent prayers, invoking also the patronage of the Blessed Virgin Mary, ever-immaculate, and of her spouse, Joseph, as also of the blessed apostles, Peter and Paul, in whose intercession we greatly confide. And in the meantime, with inmost affection of heart to you, Venerable Brothers, to your clergy and to all the faithful throughout the world, as a harbinger of the divine gifts, we impart our apostolic blessing.

The Condition of the Working Classes.

Encyclical Letter, May 15, 1891.

THAT the spirit of revolutionary change, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising. The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; in the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures and rulers of nations are all busied with it—and actually there is no question which has taken a deeper hold on the public mind.

Therefore, Venerable Brethren, as on former occasions when it seemed opportune to refute false teaching, we have addressed you in the interests of the Church and of the common weal, and have issued Letters bearing on "Political Power," "Human Liberty," "The Christian Constitution of the State," and like matters, so have we thought it expedient now to speak on "The Condition of the Working Classes." It is a subject on which we have already touched more than once, incidentally. But in the present Letter, the responsibility of the Apostolic office urges us to treat the question of set purpose and in detail, in order that no misapprehension may exist as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it void of danger. It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of Capital and of Labor. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt.

But all agree, and there can be no question whatever, that some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes.

For the ancient workingmen's Guilds were abolished in the last century, and no other organization took their place. Public institutions and the very laws have set aside the ancient religion. Hence by degrees it

has come to pass that workingmen have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice still practiced by covetous and grasping men. To this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.

The Socialist Solution; Its Refutation.

To remedy these wrongs the socialists, working on the poor man's envy of the rich, are striving to do away with private property, and contend that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present mischievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect the working man himself would be among the first to suffer. They are moreover emphatically unjust, because they would rob the lawful possessor, bring State action into a sphere not within its competence, and create utter confusion in the community.

Private Property a Natural Right.

It is surely undeniable that, when a man engages in remunerative labor, the impelling reason and motive of his work is to obtain property, and thereafter to hold it as his very own. If one man hires out to another his strength or skill, he does so for the purpose of receiving in return what is necessary for sustenance and education; he therefore expressly intends to acquire a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases. Thus, if he lives sparingly, saves money, and, for greater security, invests his savings in land, the land, in such case, is only his wages under another form; and, consequently, a workingman's little estate thus purchased should be as completely at his full disposal as are the wages he receives for his labor. But it is precisely in such power of disposal that ownership obtains,

whether the property consists of land or chattels. Socialists, therefore, by endeavoring to transfer the possessions of individuals to the community at large, strike at the interests of every wage-earner, since they would deprive him of the liberty of disposing of his wages, and thereby of all hope and all possibility of increasing his stock and of bettering his condition in life.

What is of far greater moment, however, is the fact that the remedy they propose is manifestly against justice. For every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation, for the brute has no power of self-direction, but is governed by two main instincts, which keep his powers on the alert, impel him to develop them in a fitting manner, and stimulate and determine him to action without any power of choice. One of these instincts is self-preservation, the other the propagation of the species. Both can attain their purpose by means of things which lie within range; beyond their verge the brute creation cannot go, for they are moved to action by their senses only, and in the special direction which these suggest. But with man it is wholly different. He possesses, on the one hand, the full perfection of the animal being, and hence enjoys, at least as much as the rest of the animal kind, the fruition of things material. But animal nature, however perfect, is far from representing the human being in its completeness, and is in truth but humanity's humble handmaid, made to serve and to obey. It is the mind, or reason, which is the predominant element in us who are human creatures; it is this which renders a human being human, and distinguishes him essentially and generically from the brute. And on this very account—that man alone among the animal creation is endowed with reason—it must be within his right to possess things not merely for temporary and momentary use, as other living things do, but to have and to hold them in stable and permanent possession; he must have not only things that perish in the "user," but those also which, though they have been reduced into use, continue for further use in after time.

This becomes still more clearly evident if man's nature be considered a little more deeply. For man, fathoming by his faculty of reasoning matters without number, and linking the future with the present, becoming, furthermore, by taking enlightened forethought, master of his own acts, guides his way under the eternal law and the power of God, Whose Providence governs all things.

Wherefore it is in his power to exercise his choice not only as to matters that regard his present welfare, but also about those which he deems may be for his advantage in time to come. Hence man not only can possess the fruits of the earth, but also the very soil, inasmuch as from the produce of the earth he has to lay by provision for the future. Man's needs do not die out, but recur; although satisfied to-day, they demand fresh supplies for to-morrow. Nature accordingly owes to man a store house that shall never fail, affording the daily supply for his daily wants. And this he finds solely in the inexhaustible fertility of the earth.

Neither do we, at this stage, need to bring into action the interference of the state. Man precedes the State, and possesses, prior to the formation of any State, the right of providing for the sustenance of his body. Now, to affirm that God has given the earth for the use and enjoyment of the whole human race is not to deny that private property is lawful. For God has granted the earth to mankind in general, not in the sense that all without distinction can deal with it as they like, but rather that no part of it has been assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry and by the laws of individual races. Moreover, the earth, even though apportioned among private owners, ceases not thereby to minister to the needs of all, inasmuch as there is no one who does not sustain life from what the land produces. Those who do not possess the soil contribute their labor; hence it may truly be said that all human subsistence is derived either from labor on one's own land, or from some toil, some calling which is paid for either in the produce of the land itself, or in that which is exchanged for what the land brings forth.

Here, again, we have further proof that private ownership is in accordance with the law of nature. Truly, that which is required for the preservation of life and for life's well being, is produced in great abundance from the soil, but not until man has brought it into cultivation and expended upon it his solicitude and skill. Now, when man thus turns the activity of his mind and the strength of his body toward procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates—that portion on which he leaves, as it were, the impress of his individuality; and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without any one being justified in violating that right.

So strong and convincing are these arguments that it seems amazing that some should now be setting up anew certain obsolete opinions in opposition to what is here laid down. They assert that it is right for private persons to have the use of the soil and its various fruits, but that it is unjust for any one to possess outright either the land on which he has built or the estate which he has brought under cultivation. But those who deny these rights do not perceive that they are defrauding man of what his own labor has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, now it is fruitful; was barren, but now brings forth in abundance. That which has thus altered and improved the land becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's own sweat and labor should be pos-

sessed and enjoyed by any one else? As effects follow their cause, so is it just and right that the results of labor should belong to those who have bestowed their labor.

With reason, then, the common opinion of mankind, little affected by the few dissentients who have contended for the opposite view, has found in the careful study of nature and in the laws of nature the foundations of the division of property, and the practice of all ages has consecrated the principle of private ownership as being pre-eminently in conformity with human nature and as conducting in the most desirable manner to the peace and tranquillity of human existence. The same principle is confirmed and enforced by the civil laws—laws which, so long as they are just, derive from the law of nature their binding force. The authority of the Divine Law adds its sanction, forbidding use in severest terms even to covet that which is another's: Thou shalt not covet thy neighbor's wife; nor his house, nor his field, nor his man servant, nor his maid servant, nor his ox nor his ass, nor anything which is his.

The Right of Private Property Proved by the Family.

The rights here spoken of, belonging to each individual man, are seen in much stronger light when considered in relation to man's social and domestic obligations. In choosing a state of life, it is indisputable that all are at full liberty to follow the counsel of Jesus Christ as to observing virginity, or to bind themselves by the marriage tie. No human law can abolish the natural and original right of marriage, nor in any way limit the chief and principal purpose of marriage, ordained by God's authority from the beginning. Increase and multiply. Hence we have the Family, the "society" of a man's house—a society limited, indeed, in numbers, but no less a true "society," anterior to every kind of State or nation, invested with rights and duties of its own, totally independent of the civil community.

That right of property, therefore which has been proved to belong naturally to individual persons must in like wise belong to a man in his capacity of head of a family; nay, such person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father should provide food and all necessaries for those whom he has begotten, and, similarly, nature dictates that a man's children, who carry on, so to speak, and continue his own personality, should be by him provided with all that is needful, to enable them to keep themselves honorably from want and misery amid the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of lucrative property, which he can transmit to his children by inheritance. A family, no less than a State, is, as we have said, a true society, governed by a power within its sphere; that is to say, by the father. Provided, therefore, the limits which are prescribed by the very purpose for which it exists be not transgressed, the Family has at least equal rights with the State in the choice and pursuit of the things needful to its preservation and its just liberty.

We say, at least equal rights; for inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the community, and founded

more immediately in nature. If the citizens of a State—in other words the families—on entering into association and fellowship were to experience at the hands of the State hindrance instead of help, and were to find their rights attacked instead of being upheld, such association should be held in detestation rather than be an object of desire.

The contention, then, that the civil government should at its option intrude into and exercise intimate control over the Family and the household is a great and pernicious error. True, if a family finds itself in exceeding distress, utterly deprived of the counsel of friends, and without any prospect of extricating itself, it is right that extreme necessity be met by public aid, since each family is a part of the commonwealth. In like manner, if within the precincts of the household there occur grave disturbance of mutual rights public authority should intervene to force each party to yield to the other its proper due; for this is not to deprive citizens of their rights, but justly and properly to safeguard and strengthen them. But the rulers of the State must go no further; here nature bids them stop. Paternal authority can be neither abdicated nor absorbed by the State; for it has the same source as human life itself. "The child belongs to the father" and is, as it were, the continuation of the father's personality; and, speaking strictly, the child takes its place in civil society, not of its own right, but in its quality as member of the family in which it is born. And for the very reason that "the child belongs to the father," it is, as St. Thomas of Aquin says, "before it attains the use of free will, under power and charge of its parents." The Socialists, therefore, in setting aside the parent and setting up a State supervision, act against natural justice and break into pieces the stability of all family life.

And not only is such interference unjust, but it is quite certain to harass and worry all classes of citizens, and subject them to odious and intolerable bondage. It would throw open the door to envy, to mutual invective and to discord; the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry, and that ideal equality about which they entertain pleasant dreams would be in reality the leveling down of all to a like condition of misery and degradation.

Hence it is clear that the main tenet of Socialism, community of goods, must be utterly rejected, since it only injured those whom it would seem meant to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and disorder into the common weal. The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property. This being established, we proceed to show where the remedy sought for must be found.

No Practical Solution Without Religion.

We approach the subject with confidence, and in the exercise of the rights which manifestly appertain to us, for no practical solution of this question will be found apart from the intervention of Religion and of the Church. It is we who are the chief guardian of Religion and the chief dispenser of what pertains to the Church, and we must not by silence neglect the duty incumbent on us. Doubtless this most serious question demands the attention and the efforts of others beside ourselves—to wit, of the rulers of States, of employers of labor, of the wealthy, of the working classes themselves, for

whom We are pleading. But We affirm without hesitation that all the striving of men will be vain if they leave out the Church. It is the Church that insists on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter; the Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of each and all; the Church improves and betters the condition of the working man by means of numerous useful organizations; does her best to enlist the services of all ranks in discussing and endeavoring to meet in the most practical way, the claims of the working classes, and acts from the positive view that for these purposes recourse should be had, in due measure and degree, to the intervention of the law and of State authority.

Labor and Suffering Must Exist.

Let it, then, be taken as granted, in the first place, that the condition of things human must be endured, for it is impossible to reduce civil society to one dead level. Socialists may in that intent do their utmost, but all striving against nature is in vain. There naturally exist among mankind manifold differences of the most important kind; people differ in capacity, skill, health, strength; and unequal fortune is a necessary result of unequal condition. Such inequality is far from being disadvantageous either to individuals or to the community. Social and public life can only be maintained by means of various kinds of capacity for business and the playing of many parts, and each man, as a rule, chooses the part which suits his own peculiar domestic condition. As regards bodily labor, even had man never fallen from the state of innocence, he would not have remained wholly unoccupied; but that which would then have been his free choice and his delight became afterward compulsory, and the painful expiation for his disobedience. Cursed be the earth in thy work; in thy labor thou shalt eat of it all the days of thy life. In like manner, other pains and hardships of life will have no end or cessation on earth; for the consequences of sin are bitter and hard to bear, and they must accompany man so long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let them strive as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently—who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment—they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present. Nothing is more useful than to look upon the world as it really is—and at the same time to seek elsewhere, as we have said, for the solace to its troubles.

Class Should Help Class.

The great mistake made in regard to the matter now under consideration, is to take up with the notion that class is naturally hostile to class, and that the wealthy and the working men are intended by nature to live in mutual conflict. So irrational and so false is this view, that the direct contrary is the truth. Just as the symmetry of the human frame is the resultant of the disposition of the bodily members, so in a State is it ordained by nature that these two classes should dwell in harmony and agreement, and

should, as it were groove into one another, so as to maintain the balance of the body politic. Each needs the other. Capital cannot do without Labor, nor Labor without Capital. Mutual agreement results in pleasantness of life and the beauty of good order; while perpetual conflict necessarily produces confusion and savage barbarity. Now, in preventing such strife as this, and in uprooting it, the efficacy of Christian institutions is marvelous, and manifold. First of all, there is no intermediary more powerful than Religion (whereof the Church is the interpreter and guardian) in drawing the rich and the poor bread winners together, by reminding each class of its duties to the other, and especially of the obligations of justice. Thus Religion teaches the laboring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into; never to injure the property, nor to outrage the person of an employer; never to resort to violence in defending their own cause, nor to engage in riot or disorder, and to have nothing to do with men of evil principles, who work upon the people with artful promises; and excite foolish hopes which usually end in useless regrets, followed by insolvency. Religion teaches the wealthy owner and the employer that their work people are not to be accounted their bondsmen; that in every man they must respect his dignity and worth as a man and as a Christian; that labor is not a thing to be ashamed of, if we lend ear to right reason and to Christian philosophy, but is an honorable calling, enabling a man to sustain his life in a way upright and creditable, and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power. Again, therefore, the Church teaches that as Religion and things spiritual and mental are among the working man's main concerns the employer is bound to see that the worker has time for his religious duties; that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family, or to squander his earnings. Furthermore, the employer must never tax his work people beyond their strength, or employ them in work unsuited to their sex or age. His great and principal duty is to give every one a fair wage. Doubtless before deciding whether ages are adequate, many things have to be considered; but wealthy owners and all masters of labor should be mindful of this—that to exercise pressure upon the indigent and destitute for the sake of gain and to gather one's profit out of the need of another is condemned by all laws, human and divine. To defraud any one of wages that are his due is a crime which cries to the avenging anger of Heaven. Behold, the hire of the laborers * * * which by fraud hath been kept back by you, crieth aloud; and the cry of them hath entered into the ears of the Lord of Sabaoth. Lastly, the rich must religiously refrain from cutting down the workmen's earnings, whether by force, by fraud or by usurious dealing; and with all the greater reason because the laboring man is, as a rule, weak and unprotected and because his slender means should in proportion to their scantiness be accounted sacred.

Were these precepts carefully obeyed and followed out would they not be sufficient of themselves to keep under all strife and all its causes?

The Rich Must Help the Poor.

But the Church, with Jesus Christ as her Master and Guide, aims higher still. She

lays down precepts yet more perfect and tries to bind class to class in friendliness and good feeling. The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity, and forthwith the very notion of what is good and right would perish; nay, the whole scheme of the universe would become a dark and unfathomable mystery. The great truth, which we learn from Nature herself is also the grand Christian dogma on which Religion rests as on its foundation—that when we have given up this present life, then shall we really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our abiding place. As for riches and the other things which men call good and desirable, whether we have them in abundance or lack them altogether—so far as eternal happiness is concerned—it matters little; the only important thing is to use them aright. Jesus Christ, when He redeemed us with plentiful redemption, took not away the pains and sorrows which in such large proportion are woven together in the web of our mortal life. He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. If we suffer with Him, we shall also reign with Him. Christ's labors and sufferings, accepted of His own free will, have marvelously sweetened all suffering and all labor. And not only by His example, but by His grace and by the hope held forth of everlasting recompense, has He made pain and grief more easy to endure; for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory.

Therefore those whom fortune favors are warned that freedom from sorrow and abundance of earthly riches are no warrant for the bliss that shall never end, but rather are obstacles; that the rich should tremble at the threatenings of Jesus Christ—threatenings so unwonted in the mouth of Our Lord—and that a most strict account must be given to the Supreme Judge for all we possess. The chief and most excellent rule for the right use of money is one which the heathen philosophers hinted at, but which the church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money, and another to have a right to use money as one wills. Private ownership, as we have seen, is the natural right of man; and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. "It is lawful," says St. Thomas of Aquin, "for a man to hold private property; and it is also necessary for the carrying on of human existence." But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Whence the Apostle saith, Command the rich of this world * * * to offer with no stint, to apportion largely." True, no one is commanded to distribute to others that which is required for his own needs and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life; "for we are

ought to live other than becomingly." But when what necessity demands has been supplied, and one's standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over. Of that which remaineth, give alms. It is a duty, not of justice, (save in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgments of men must yield place to the laws and judgments of Christ the true God, Who in many ways urges on His followers the practice of almsgiving—it is more blessed to give than to receive—and Who will count a kindness done or refused to the poor as done or refused to Himself—As long as you did it to one of My least brethren, you did it to Me. To sum up then what has been said: Whoever has received from the Divine bounty a large share of temporal blessings, whether they be external and corporeal, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the steward of God's Providence, for the benefit of others. "He that hath a talent," says St. Gregory the Great, "let him see that he hide it not; he that hath abundance, let him quicken himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and the utility thereof with his neighbor."

The Poor Must Accept Their Lot.

As for those who possess not the gifts of fortune, they are taught by the Church that in God's sight poverty is no disgrace, and that there is nothing to be ashamed of in seeking one's bread by labor. This is enforced by what we see in Christ Himself, Who whereas He was rich, for our sakes became poor; and Who, being the Son of God, and God Himself, chose to seem and to be considered the son of a carpenter—nay, did not disdain to spend a great part of His life as a carpenter Himself. Is not this the carpenter, the Son of Mary? From contemplation of this Divine exemplar it is more easy to understand that the true worth and nobility of man lies in his moral qualities, that is, in virtue; that virtue is, moreover, the common inheritance of men, equally within the reach of high and low, rich and poor; and that virtue and virtue alone, wherever found, will be followed by the rewards of everlasting happiness. Nay, God Himself seems to incline rather to those who suffer misfortune; for Jesus Christ calls the poor blessed; He lovingly invites those in labor and grief to come to Him for solace; and He displays the tenderest charity toward the lowly and the oppressed. These reflections cannot fail to keep down the pride of those who are well to do, and to embolden the spirit of the afflicted; to incline the former to generosity and the latter to meek resignation. Thus the separation which pride would set up tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

But, if Christian precepts prevail, the respective classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are children of the same common Father, Who is God; that all have alike the same last end, which is God Himself, Who alone can make either men or angels absolutely and perfectly happy; that each and all are redeemed and made sons of God, by Jesus Christ, the first born among brethren, and in all things in nature

and the gifts of grace belong to the whole human race in common, and that from none except the unworthy is withheld the inheritance of the Kingdom of Heaven. If sons, heirs also; heirs indeed of God, and co-heirs of Christ.

The Church Serves Society by Upholding Christianity.

Such is the scheme of duties and of rights which is shown forth to the world by the Gospel. Would it not seem that, were society penetrated with ideas like these, strife must quickly cease?

But the Church, not content with pointing out the remedy, also applies it. For the Church does her utmost to teach and to train men, and to educate them; and by the intermediary of her bishops and clergy diffuses her salutary teachings far and wide. She strives to influence the mind and the heart so that all may willingly yield themselves to be formed and guided by the commandments of God. It is precisely in this fundamental and momentous matter, on which everything depends, that the Church possesses a power peculiarly her own. The agencies which she employs are given to her by Jesus Christ Himself for the very purpose of reaching the hearts of men and derive their efficiency from God. They alone can reach the innermost heart and conscience and bring men to act from a motive of duty, to resist their passions and appetites, to love God and their fellow men with a love that is singular and supreme and to break down courageously every barrier which impedes the way of a life of virtue.

On this subject we need but recall for one moment the examples recorded in history. Of these facts there cannot be any shadow of doubt; for instance, that civil society was renovated in every part by the teachings of Christianity; that in the strength of that renewal the human race was lifted up to better things—nay, it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before, or will come to be known in the ages that have yet to be. Of this beneficent transformation, Jesus Christ was at once the first cause and the final end; as from Him all came, so to Him was all to be brought back. For when the human race, by the light of the Gospel message, came to know the grand mystery of the incarnation of the word and the redemption of man, at once the life of Jesus Christ, God and Man, pervaded every race and nation, and interpenetrated them with His faith, His precepts and His laws. And if society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. When a society is perishing, the wholesome advice to give to those who would restore it is to recall it to the principles from which it sprang; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its efforts should be put in motion and inspired by the end and object which originally gave it being. Hence to fall away from its primal constitution implies disease; to go back to it, recovery. And this may be asserted with utmost truth both of the state in general and of that body of its citizens—by far the great majority—who sustain life by their labor.

She Is Also Solicitous About the Temporal Interest of Her Children.

Neither must it be supposed that the solicitude of the Church is so pre-occupied

with the spiritual concerns of her children as to neglect their temporal and earthly interests. Her desire is that the poor, for example, should rise above poverty and wretchedness, and better their condition in life; and for this she makes a strong endeavor. By the very fact that she calls men to virtue and forms them to its practice, she promotes this in no slight degree. Christian morality, when adequately and completely practiced, leads of itself to temporal prosperity, for it merits the blessing of that God Who is the source of all blessings; it powerfully restrains the greed of possession and the thirst for pleasure—twin plagues, which too often make a man who is void of self-restraint miserable in the midst of abundance; it makes men supply for the lack of means through economy, teaching them to be content with frugal living, and further, keeping them out of the reach of those vices which devour not small incomes merely, but large fortunes and dissipate many a goodly inheritance.

The Church, moreover, intervenes directly in behalf of the poor, by setting on foot and maintaining many associations which she knows to be efficient for the relief of poverty. Herein again she has always succeeded so well as to have even extorted the praise of her enemies. Such was the ardor of brotherly love among the earliest Christians that numbers of those who were in better circumstances despoiled themselves of their possessions in order to relieve their brethren; whence neither was there any one needy among them. To the order of Deacons, instituted in that very intent, was committed by the Apostles the charge of the daily doles; and the Apostle Paul, though burdened with the solicitude of all the churches, hesitated not to undertake laborious journeys in order to carry the alms of the faithful to the poorer Christians. Tertullian called these contributions given voluntarily by Christians in their assemblies, deposits of plenty; because, to cite his own words, they were employed "in feeding the needy, in burying them, in the support of youths and maidens destitute of means and deprived of their parents, in the care of the aged, and the relief of the shipwrecked."

Thus by degrees came into existence the patrimony which the Church has guarded with religious care as the inheritance of the poor. Nay, to spare them the shame of begging, the common Mother of rich and poor has exerted herself to gather together funds for the support of the needy. The Church has aroused everywhere the heroism of charity, and has established congregations on Religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief. At the present day many there are who, like the heathen of old, seek to blame and condemn the Church for such eminent charity. They would substitute in its stead a system of relief organized by the State. But no human expedients will ever make up for the devotedness and self-sacrifice of Christian charity. Charity, as a virtue, pertains to the Church; for virtue it is not, unless it be drawn from the Sacred Heart of Jesus Christ, and whosoever turns his back on the Church cannot be near to Christ.

It cannot, however, be doubted that to attain the purpose we are treating of, not only the Church, but all human agencies must concur. All who are concerned in the matter should be of one mind and according to their abilities act together. It is with this in view

The Providence that governs the world; the results of causes do not usually take place save where all the causes co-operate.

The State Should Promote the General Good.

It is sufficient therefore, to inquire what part the State should play in the work of remedy and relief.

By the State we here understand, not the particular form of government prevailing in this or that nation, but the state as rightly apprehended; that is to say, any government conformable in its institutions to right reason and natural law, and to those dictates of the Divine wisdom which we have expounded in the encyclical on "The Christian Constitution of the State." The foremost duty, therefore, of the rulers of the state should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as of themselves to realize public well-being and private prosperity. This is the proper scope of wise statesmanship and is the work of the heads of the State. Now, a state chiefly prospers and thrives through moral rule, well-regulated family life, respect for religion and justice, the moderation and equal allocation of public taxes, the progress of the arts and of trade, the abundant yield of the land—through everything, in fact, which makes the citizens better and happier. Hereby, then, it lies in the power of a ruler to benefit every class in the State, and among the rest to promote to the utmost the interests of the poor; and this in virtue of his office, and without being open to any suspicion of undue interference—since it is the province of the State to consult the common good. And the more that is done for the benefit of the working classes by the general laws of the country, the less need will there be to seek for special means to relieve them.

Should Be Solicitous for the Working Population.

There is another and deeper consideration which must not be lost sight of. As regards the State, the interests of all, whether high or low, are equal. The poor are members of the national community equally with the rich; they are real component living members which constitute, through the family, the living body; and it need hardly be said that they are in every State very largely in the majority. It would be irrational to neglect one portion of the citizens and favor another; and therefore the public administration must duly and solicitously provide for the welfare and the comfort of the working classes; otherwise that law of justice will be violated which ordains that each man shall have his due. To cite the wise words of St. Thomas of Aquia: "As the part and the whole are in a certain sense identical, the part may in some sense claim what belongs to the whole." Among the many and grave duties of rulers who would do their best for the people, the first and chief is to mete with strict justice—with that justice which is called by the Schoolmen distributive—toward each and every class alike.

But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so advantageously to themselves, yet it should not be supposed that all can contribute in the like way and to the same extent. No matter what changes may occur in forms of government, there will ever be differences

Society cannot exist or be conceived of without them. Some there must be who devote themselves to the work of the commonwealth, who make the laws or administer justice, or whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in highest estimation, for their work concerns most nearly and effectively the general interests of the community. Those who labor at a trade or calling do not promote the general welfare in such measure as this; but they benefit the nation, if less directly, in a most important manner. Still we have insisted that, since the end of Society is to make men better, the chief good that Society can possess is Virtue. Nevertheless, in all well constituted States it is in no wise a matter of small moment to provide those bodily and external commodities the use of which is necessary to virtuous action. And in order to provide such material well-being, the labor of the poor—the exercise of their skill, and the employment of their strength, in the culture of the land and in the workshops or trade—is of great account and quite indispensable. Indeed, their co-operation is in this respect so important that it may be truly said that it is only by the labor of workingmen that states grow rich. Justice, therefore, demands that the interests of the poorer classes should be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create—that being housed, clothed and enabled to sustain life, they may find their existence less hard and more endurable. It follows that whatever shall appear to prove conducive to the well-being of those who work, should obtain favorable consideration. Let it not be feared that solicitude of this kind will be harmful to any interest; on the contrary, it will be to the advantage of all; for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends.

In What Respects the State Should Interfere.

We have said that the State must not absorb the individual or the family; both should be allowed free and untrammeled action so far as is consistent with the common good and the interests of others. Rulers should, nevertheless, anxiously safeguard the community and all its members: the community, because the conservation thereof is as emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but it is a Government's whole reason of existence; and the members, because both philosophy and the Gospel concur in laying down that the object of the government of the State should be not the advantage of the ruler, but the benefit of those over whom he is placed. The gift of authority derives from God, and is, as it were, a participation in the highest of all sovereignties, and should be exercised as the power of God is exercised—with a fatherly solicitude which not only guides the whole, but reaches also to details.

Whenever the general interest or any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it. Now, it interests the public as well as the individual, that peace and quiet be maintained, that

family life should be carried on in accordance with God's laws and those of nature; that Religion should be revered and obeyed; that a high standard of morality should prevail both in public and private life; that the sanctity of justice should be respected, and that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike or other combination of workmen there should be imminent danger of disturbance to the public peace, or if circumstances were such as that among the laboring population the ties of family life were relaxed; if Religion were found to suffer through the operatives not having time and opportunity afforded them to practice its duties; if in workshops and factories there were danger to morals through the mixing of the sexes or from other harmful occasions of evil; or if employers laid burdens upon their workmen which were unjust, or degraded them with conditions repugnant to their dignity as human beings; finally, if health were endangered by excessive labor, or by work unsuited to sex or age—in such cases there can be no question but that, within certain limits, it would be right to invoke the aid and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference—the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil, or the removal of the mischief.

Rights must be religiously respected wherever they exist; and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and helpless have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas those who are badly off have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage earners, who are undoubtedly among the weak and necessitous, should be specially cared for and protected by the Government.

How the State Should Deal With Labor Questions.

Here, however, it is expedient to bring under special notice certain matters of moment. It should ever be borne in mind that the chief thing to be realized is the safeguarding of private property by legal enactment and public policy. Most of all is it essential amid such a fever of excitement to keep the multitude within the line of duty, for if all may justly strive to better their condition, neither justice nor the common good allows any individual to seize upon that which belongs to another, or, under the futile and shallow pretext of equality, to lay violent hands on other people's possessions. Most true it is that by far the larger part of the workers prefer to better themselves by honest labor rather than by doing any wrong to others. But there are not a few who are imbued with evil principles and eager for revolutionary change, whose main purpose is to stir up tumult and bring about measures of violence. The authority of the State should intervene to put restraint upon such persons, to disperse by force classes from

their seditious arts and protect lawful owners from spoliation.

When workpeople have recourse to a strike it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralyzing of labor not only affects the masters and their workpeople alike, but is extremely injurious to trade and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperiled. The laws should forestall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed.

Working People Must Have Their Spiritual Rights Respected.

But if owners of property should be made secure, the workingman, in like manner, has property and belongings in respect to which he should be protected; and, foremost of all, his soul and mind. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that practice of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. Fill the earth and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures which move upon the earth. In this respect all men are equal; there is no difference between rich and poor, master and servant, ruler and ruled, for the same is Lord over all. No man may with impunity outrage that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of Heaven. Nay, more; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude; for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights.

From this follows the obligations of the cessation from work and labor on Sundays and certain holy days. The rest from labor is not to be understood as mere giving way to idleness; much less must it be an occasion for spending money and for vicious indulgence, as many would have it to be; but it should be rest from labor, hallowed by religion. Rest (combined with religious observances) disposes man to forget for a while the business of this everyday life, to turn his thoughts to things heavenly, and to the worship which he so strictly owes to the Eternal Godhead. It is this, above all, which is the reason and motive of Sunday rest; a rest sanctioned by God's great law of the Ancient Covenant, "Remember thou keep holy the Sabbath day," and taught to the world by His own mysterious "rest" after the creation of man: "He rested on the seventh day from all His work which He had done."

The State and the Regulation of Labor.

If we turn now to things external and corporeal, the first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for moneymaking. It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be must depend on the nature of the work, on circumstances of time and place and on the health and strength of the workman. Those who work in mines and quarries and extract coal, stone and metals from the bowels of the earth should have shorter hours in proportion as their labor is more severe and trying to health. Then, again, the season of the year should be taken into account; for not infrequently a kind of labor is easy at one time which at another is intolerable or exceedingly difficult. Finally, work which is quite suitable for a strong man cannot reasonably be required from a woman or a child. And, in regard to children, great care should be taken not to place them in work shops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the bud of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well being of the family. As a general principle it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength; for waste of strength must be repaired by cessation from hard work.

In all agreements between masters and work people there is always the condition expressed or understood that there should be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just; for it can never be just or right to require on the one side or to promise on the other the giving up of those duties which a man owes to his God and to himself.

The Living Wage.

We now approach a subject of great and urgent importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary. Wages, as we are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the State should intervene, to see that each obtains his due—but not under any other circumstances.

This mode of reasoning is, to a fair-minded man, by no means convincing, for there are important considerations which it leaves out of account altogether. To labor is to exert oneself for the sake of procur-

ing what is necessary for the purposes of life, and chief of all for self-preservation. In the sweat of thy brow thou shalt eat thy bread. Hence a man's labor bears two notes or characters. First of all, it is personal, inasmuch as the exertion of individual strength belongs to the individual who puts it forth, employing such strength to procure that personal advantage on account of which it was bestowed. Secondly, man's labor is necessary; for without the result of labor a man cannot live; and self-preservation is a law of Nature, which it is wrong to disobey. Now, were we to consider labor so far as it is personal merely, doubtless it would be within the workman's right to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so is he free to accept a small remuneration or even none at all. But this is a mere abstract supposition; the labor of the workingman is not only his personal attribute, but it is necessary; and this makes all the difference. The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than through work and wages.

Let it be then taken for granted that workman and employer should, as a rule, make free agreements, and in particular should agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well behaved wage earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. In these and similar questions, however—such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc.—in order to supersede undue interference on the part of the State, especially as circumstances, times and localities differ so widely, it is advisable that recourse be had to Societies or Boards such as we shall mention presently, or to some other mode of safeguarding the interests of the wage earners; the State being appealed to, should circumstances require, for its sanction and protection.

The Working Man Should Be Encouraged to Acquire Property.

If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he be a sensible man, to study economy, and he will not fail, by cutting down expenses, to put by some little savings and thus secure a small income. Nature and reason alike would urge him to this. We have seen that this great Labor question cannot be solved by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the humbler class to become owners.

Many excellent results will follow from this; and first of all, property will certainly become more equitably divided. For the result of civil change and revolution has been to divide society into two widely differing castes. On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the

sources of supply, and which is even represented in the councils of the State itself. On the other side there is the needy and powerless multitude, broken down and suffering, and ever ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another. A further consequence will result in the greater abundance of the fruits of the earth. Men always work harder and more readily when they work on that which belongs to them; nay, they learn to love the very soil that yields, in response to the labor of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labor would add to the produce of the earth and to the wealth of the community is self evident. And a third advantage would spring from this: men would cling to the country in which they were born; for no one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life. These three important benefits, however, can be reckoned on only provided that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is derived from nature, not from man, and the State has the right to control its use in the interests of the public good alone, but by no means to absorb it altogether. The State would, therefore, be unjust and cruel

if under the name of taxation it were to deprive the private owner of more than is fitting.

Associations and Organizations.

In the last place—employers and workmen may of themselves effect much in the matter we are treating, by means of such associations and organizations as afford opportune aid to those who are in distress, and which draw the two classes more closely together. Among these may be enumerated, societies for mutual help; various benevolent foundations established by private persons to provide for the workman, and for his widow or his orphans, in case of sudden calamity, in sickness, and in the event of death, and what are called "patronages," or institutions for the care of boys and girls, for young people, as well as homes for the aged.

The most important of all are Working-men's Unions, for these virtually include all the rest. History attests what excellent results were brought about by the Artificers' Guilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such Unions should be suited to the requirements of this our age—an age of wider education, of different habits, and of far more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few Associations of this nature, consisting either of workmen alone, or of workmen and employers together; but it were

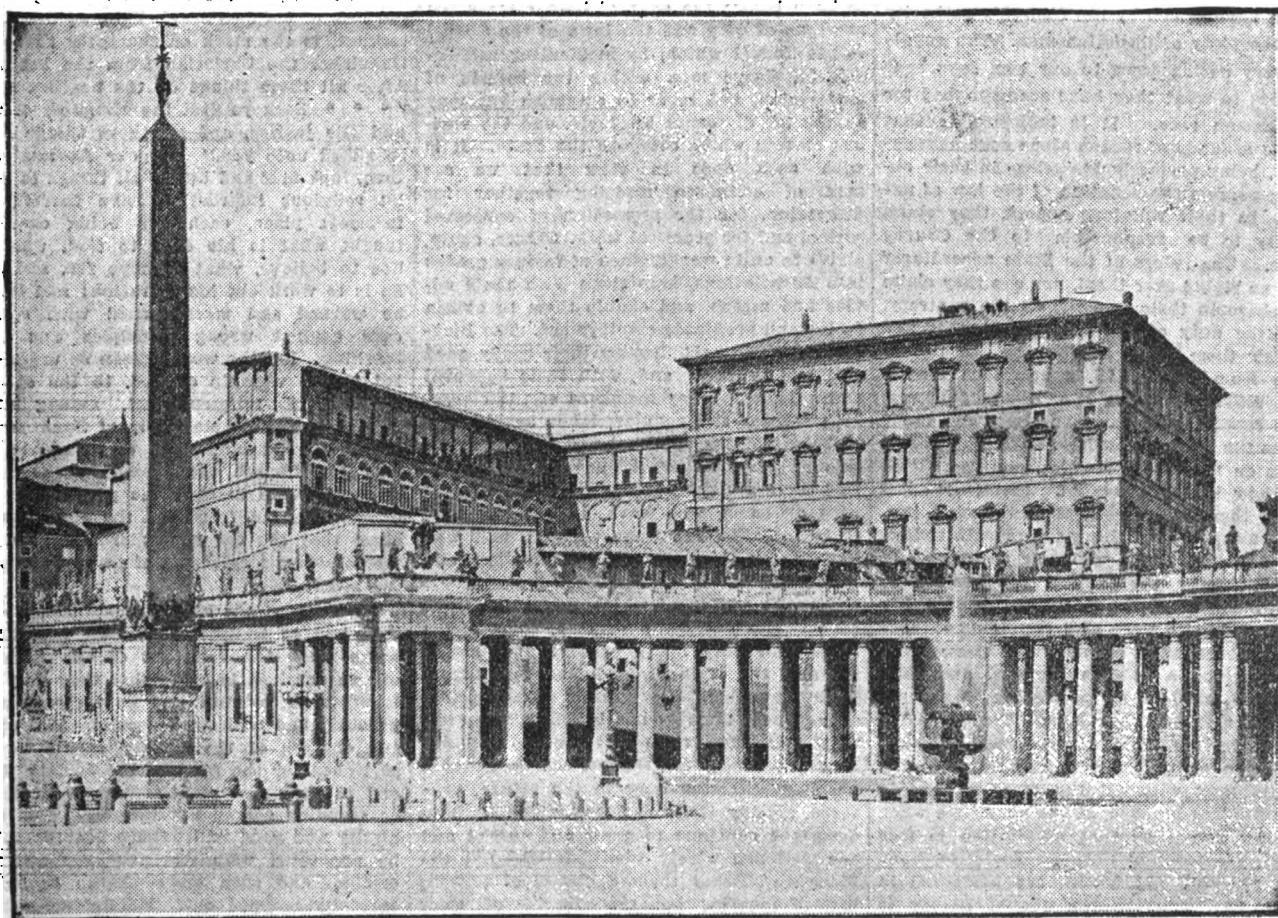
greatly to be desired that they should become more numerous and more efficient. We have spoken of them more than once, yet it will be well to explain here how notably they are needed, to show that they exist of their own right, and what should be their organization and their mode of action.

The consciousness of his own weakness urges man to call in aid from without. We read in the pages of Holy Writ: "It is better that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up." And further: "A brother that is helped by his brother is like a strong city." It is this natural impulse which binds men together in civil society; and it is likewise this which leads them to join together in associations of citizen with citizen; associations which, it is true, cannot be called societies in the full sense of the word, but which, notwithstanding, are societies.

The Rights of Association.

These lesser societies and the society which constitutes the State differ in many respects, because their immediate purpose and aim are different. Civil society exists for the common good, and hence is concerned with the interests of all in general, albeit with individual interests also in their due place and degree. It is, therefore, called public society, because by its agency, as St. Thomas of Aquin says, "Men establish relations in common with one another in the

THE VATICAN, ROME.



Palace of the Popes, the Largest in the World, Standing on Vatican Hill, From Which It Derives Its Name.

setting up of a commonwealth." But societies which are formed in the bosom of the State are styled private, and rightly so, since their immediate purpose is the private advantage of the associates. "Now a private society," says St. Thomas again, "is one which is formed for the purpose of carrying out private objects; as when two or three enter into partnership with the view of trading in common." Private societies, then, although they exist within the State and are severally part of the State, cannot, nevertheless, be absolutely, and as such, prohibited by the State. For to enter into a "society" of this kind is the natural right of man; and the State is bound to protect natural rights, not to destroy them; and if it forbid its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the like principle, namely, the natural tendency of man to dwell in society.

There are occasions, doubtless, when it is fitting that the law should intervene to prevent association; as when men join together for purposes which are evidently bad, unlawful or dangerous to the State. In such cases public authority may justly forbid the formation of associations, and may dissolve them if they already exist. But every precaution should be taken not to violate the rights of individuals and not to impose unreasonable regulations under pretense of public benefit. For laws only bind when they are in accordance with right reason, and hence with the eternal law of God.

The Right of Ecclesiastical Association.

And here we are reminded of the Confraternities, Societies and Religious Orders which have arisen by the Church's authority and the piety of Christian men. The annals of every nation down to our own days bear witness to what they have accomplished for the human race. It is indisputable that on the grounds of reason alone such associations, being perfectly blameless in their objects, possess the sanction of the law of nature. In their religious aspect, they claim rightly to be responsible to the Church alone. The rulers of the State accordingly have no rights over them, nor can they claim any share in their control; on the contrary, it is the duty of the State to respect and cherish them, and, if need be, to defend them from attack. It is notorious that a very different course has been followed, more especially in our own times. In many places the State authorities have laid violent hands on these communities, and committed manifold injustice against them; it has placed them under control of the civil law, taken away their rights as corporate bodies, and despoiled them of their property. In such property the Church had her rights, each member of the body had his or her rights, and there were also the rights of those who had founded or endowed these communities for a definite purpose, and, furthermore, of those for whose benefit and assistance they had their being. Therefore We cannot refrain from complaining of such spoliation as unjust and fraught with evil results; and with all the more reason do We complain because, at the very time when the law proclaims that association is free to all, We see that Catholic Societies, however peaceful and useful, are hampered in every way, whereas the utmost liberty is conceded to individuals whose purposes are at once hurtful to Religion and dangerous to the State.

Bad and Dangerous Associations.

Associations of every kind, and especially those of workingmen, are now far more common than heretofore. As regards many of these there is no need at present to inquire whence they spring, what are their objects, or what the means they employ. There is a good deal of evidence, however, which goes to prove that many of these societies are in the hands of secret leaders, and are managed on principles ill-accordant with Christianity and the public well-being; and that they do their utmost to get within their grasp the whole field of labor and force workingmen either to join them or to starve. Under these circumstances Christian workingmen must do one of two things: either join associations in which their religion will be exposed to peril, or form Associations among themselves—unite their forces and shake off courageously the yoke of so unrighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted.

Catholic Associations for Workingmen to Be Encouraged.

Those Catholics are worthy of all praise—and they are not a few—who, understanding what the times require, have striven, by various undertakings and endeavors, to better the condition of the working class without any sacrifice of principle being involved. They have taken up the cause of the workingman, and have spared no efforts to better the condition both of families and individuals; to infuse a spirit of equity into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel which, by inculcating self-restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests, and the various classes which compose the State. It is with such ends in view that we see men of eminence meeting together for discussion, for the promotion of concerted action, and for practical work. Others, again, strive to unite workingmen of various grades into Associations, help them with their advice and means, and enable them to obtain fitting and profitable employment. The Bishops, on their part, bestow their ready good will and support; and, with their approval and guidance, many members of the clergy, both secular and regular, labor assiduously in behalf of the spiritual and mental interests of the members of such Associations. And there are not wanting Catholics blessed with affluence, who have, as it were, cast their lot with the wage earners, and who have spent large sums in founding and widely spreading Benefit and Insurance Societies, by means of which the workingman may without difficulty acquire, through his labor, not only many present advantages, but also the certainty of honorable support in days to come. How greatly such manifold and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find therein grounds for most cheering hope in the future, provided, always, that the Associations We have described continue to grow and spread and are well and wisely administered. Let the State watch over these Societies of citizens banded together for the exercise of their rights; but let it not thrust itself into their peculiar concerns and their organisation, for things move and live by the spirit in us.

them, and may be killed by the rough grasp of a hand from without.

Advice to Catholic Associations.

In order then, that an Association may be carried on with unity of purpose and harmony of action, its organization and government should be firm and wise. All such Societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their respective objects. We do not judge it expedient to enter into minute particulars touching the subject of organization; this must depend on national character, on practice and experience, on the nature and aim of the work to be done, on the scope of the various trades and employments and on other circumstances of fact and of time—all of which should be carefully considered.

To sum up, then, We may lay down as a general and lasting law that workingmen's Associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at; that is to say, for helping each individual member to better his condition to the utmost in body, mind and property. It is clear that they must pay special and chief attention to the duties of religion and morality, and that their internal discipline must be guided very strictly by these weighty considerations; otherwise, they would lose wholly their special character, and end by becoming little better than those societies which take no account whatever of Religion. What advantage can it be to a workingman to obtain, by means of a Society, all that he requires, and to endanger his soul for lack of spiritual food? What doth it profit a man if he gain the whole world and suffer the loss of his own soul? This, as Our Lord teaches, is the mark or character that distinguishes the Christian from the heathen. After all these things do the heathen seek. "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you." Let our Associations, then, look first and before all things to God; let religious instruction have therein the foremost place, each one being carefully taught what is his duty to God, what he has to believe, what to hope for, and how he is to work out his salvation; and let all be warned and strengthened with special care against wrong principles and false teaching. Let the workingman be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the keeping holy of Sundays and holidays. Let him learn to reverence and love Holy Church, the common Mother of us all, and hence to obey the precepts of the Church, and to frequent the Sacraments, since they are the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

The foundations of the organization being thus laid in Religion, We next proceed to make clear the relations of the members one to another, in order that they may live together in concord and go forward prosperously and with good results. The offices and charges of the Society should be apportioned for the good of the Society itself, and in such mode that difference in degree or standing should not interfere with unanimity and good will. Office bearers should be appointed with due prudence and discretion, and each one's charge should be carefully mapped out. Merely no member will suffer injury. Let the common funds be administered with strict honesty. In such

in proportion to his necessities. The rights and duties of the employers, as compared with the rights and duties of the employed, ought to be the subject of careful consideration. Should it happen that either a master or a workman believes himself injured, nothing would be more desirable than that a committee should be appointed composed of reliable and capable members of the Association, whose duty would be, conformably with the rules of the Association, to settle the dispute. Among the several purposes of a Society, one should be to try to arrange for a continuous supply of work at all times and seasons, as well as to create a fund out of which the members may be effectually helped in their needs, not only in cases of accident, but also in sickness, old age and distress.

Such rules and regulations, if willingly obeyed by all, will sufficiently insure the well being of the poor, while such Mutual Associations among Catholics are certain to be productive in no small degree of prosperity to the State. It is not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another, for they are directed by the Providence of God, Who overrules the course of history in accordance with His purposes in creating the race of man. We are told that it was cast as a reproach on the Christians in the early ages of the Church that the greater number among them had to live by begging or by labor. Yet, destitute though they were of wealth and influence, they ended by winning over to their side the favor of the rich and the good will of the powerful. They showed themselves industrious, hard working, assiduous and peaceful, ruled by justice, and, above all, bound together in brotherly love. In presence of such mode of life and such example, prejudice gave way, the tongue of malevolence was silenced, and the lying legends of ancient superstition little by little yielded to Christian truth.

At the time being, the condition of the working classes is the pressing question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably adjusted. But it will be easy for Christian working-

men to decide it aright if they will form Associations, choose wise guides, and follow on the path which with so much advantage to themselves and the commonweal was trodden by their fathers before them. Prejudice, "it is true, is mighty, and so is the greed of money; but if the sense of what is just and rightful be not debased through depravity of heart, their fellow citizens are sure to be won over to a kindly feeling toward men whom they see to be in earnest as regards their work and who prefer so unmistakably right dealing to mere lucre, and the sacredness of duty to every other consideration."

And further great advantage would result from the state of things we are describing: there would exist so much more ground for hope, and likelihood even, of recalling to a sense of their duty those working men who have either given up their faith altogether, or whose lives are at variance with its precepts. Such men feel in most cases that they have been fooled by empty promises and deceived by false pretenses. They cannot but perceive that their grasping employers too often treat them with great inhumanity and hardly care for them outside the profit their labor brings; and if they belong to any Union, it is probably one in which there exists, instead of charity and love, that intestine strife which ever accompanies poverty when unresigned and unsustained by religion. Broken in spirit and worn down in body, how many of them would gladly free themselves from such galling bondage! But human respect, or the dread of starvation, makes them tremble to take the step. To such as these, Catholic Associations are of incalculable service, by helping them out of their difficulties, inviting them to companionship, and receiving the returning wanderers to a haven where they may securely find repose.

Summary and Conclusion; Divine Charity.

We have now laid before you, Venerable Brethren, both who are the persons, and what are the means whereby this most arduous question must be solved. Every one should put his hand to the work which falls to his share, and that at once and straight-

way, lest the evil which is already so great become through delay absolutely beyond remedy. Those who rule the State should avail them of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the poor, whose interests are at stake, should make every lawful and proper effort; and since religion alone, as We said at the beginning, can avail to destroy the evil at its root, all men should rest persuaded that the main thing needful is to return to real Christianity, apart from which all the plans and devices of the wisest will prove of little avail.

In regard to the Church, her co-operation will never be found lacking, be the time or the occasion what it may; and she will intervene with all the greater effect in proportion as her liberty of action is the more unfettered. Let this be carefully taken to heart by those whose office it is to safeguard the public welfare. Every minister of holy religion must bring to the struggle the full energy of his mind and all his power of endurance. Moved by your authority, venerable brethren, and quickened by your example, they should never cease to urge upon men of every class, upon the high-placed as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive to secure the good of the people, and, above all, must earnestly cherish in themselves, and try to arouse in others, charity, the mistress and the queen of virtues. For the happy results we all long for must be chiefly brought about by the plenteous outpouring of charity; of that true Christian charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and is man's surest antidote against worldly pride and immoderate love of self; that charity whose office is described and whose God-like features are outlined by the Apostle St. Paul in these words: "Charity is patient, is kind, * * * seeketh not her own, * * * suffereth all things, * * * endureth all things."

On each of you, Venerable Brothers, and on your Clergy and people, as an earnest of God's mercy and a mark of Our affection, We, lovingly in the Lord, bestow the Apostolic Benediction.

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The Study of the Holy Scripture.

Eccllesiastical Letter, November 18, 1893.

THE God of all Providence, who, in the adorable designs of His love at first elevated the human race to the participation of the Divine nature, and afterward delivered it from universal guilt and ruin, restoring it to its primitive dignity, has, in consequence, bestowed upon man a splendid gift and safeguard—making known to him, by supernatural means, the hidden mysteries of His Divinity, His wisdom and His mercy. For, although in Divine revelation there are contained some things which are not beyond the reach of unassisted reason, and which are made the objects of such revelation in order “that all may come to know them with facility, certainty and safety from error, yet not on this account can supernatural revelation be said to be absolutely necessary; it is only necessary because God has ordained man to a supernatural end.” This supernatural revelation, according to the belief of the universal church, is contained both in unwritten tradition and in written books, which are, therefore, called sacred and canonical because, “being written under the inspiration of the Holy Ghost, they have God for their author, and as such have been delivered to the Church.” This belief has been perpetually held and professed by the Church in regard to the books of both Testaments; and there are well known documents of the gravest kind, coming down to us from the earliest times, which proclaim that God, who spoke first by the prophets, then by His own mouth and lastly by the apostles, composed also the canonical Scriptures, and that these are His own oracles and words—a letter written by our Heavenly Father and transmitted by the sacred writers to the human race in its pilgrimage so far from its heavenly country. If, then, such and so great is the excellence and dignity of the Scriptures that God Himself has composed them, and that they treat of God’s marvelous mysteries, counsels and works; it follows that the branch of *sacred* theology, which is concerned with the defense and elucidation of these divine books, must be excellent and useful in the highest degree.

Now we, who, by the help of God, and not without fruit, have by frequent letters and exhortation endeavored to promote other branches of study which seem capable of advancing the glory of God and contributing to the salvation of souls, have for a long time cherished the desire to give an impulse to the noble science of Holy Scripture, and to impart to Scripture study a direction suitable to the needs of the present day. The solicitude of the apostolic office naturally

urges, and even compels us, not only to desire that this grand source of Catholic revelation should be made safely and abundantly accessible to the flock of Jesus Christ, but also not to suffer any attempt to defile or corrupt it, either on the part of those who impiously or openly assail the Scriptures, or of those who are led astray into fallacious and imprudent novelties. We are not ignorant, indeed, Venerable Brethren, that there are not a few Catholics, men of talent and learning, who do devote themselves with ardor to the defense of the sacred writings and to making them known and better understood. But whilst giving to these the commendation they deserve, We cannot but earnestly exhort others also, from whose skill and piety and learning we have a right to expect good results, to give themselves to the same most praiseworthy work. It is Our wish and fervent desire to see an increase in the number of the approved and persevering laborers in the cause of Holy Scripture; and more especially that those whom Divine Grace has called to Holy Orders, shew, day by day, as their state demands, display greater diligence and industry in reading, meditating and explaining it.

Holy Scripture Most Profitable to Doctrine and Morality.

Among the reasons for which the Holy Scripture is so worthy of commendation—in addition to its own excellence and to the homage which we owe to God’s Word—the chief of all is, the innumerable benefits of which it is the source; according to the infallible testimony of the Holy Ghost Himself, who says: “All Scripture, inspired by God is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work.” That such was the purpose of God in giving the Scripture to men is shown by the example of Christ our Lord and of His Apostles. For He Himself who “obtained authority by miracles, merited belief by authority, and by belief drew to Himself the multitude,” was accustomed in the exercise of His Divine Mission, to appeal to the Scriptures. He uses them at times to prove that He is sent by God, and is God Himself. From them He cites instructions for His disciples and confirmation of His doctrine. He vindicates them from the calumnies of objectors; He quotes them against Sadducees and Pharisees and retorts from them upon Satan himself when he dares to tempt Him. At the close of His life His utterances are from the Holy Scripture, and it is the Scripture that He expounds to His disciples after His resurrection, until He ascends to the

glory of His Father. Faithful to His precepts, the Apostles, although He Himself granted “signs and wonders to be done by their hands,” nevertheless used with the greatest effect the Sacred Writings, in order to persuade the nations everywhere of the wisdom of Christianity, to conquer the obstinacy of the Jews, and to suppress the outbreak of heresy. This is plainly seen in their discourses, especially in those of St. Peter; these were often little less than a series of citations from the Old Testament making in the strongest manner for the new dispensation. We find the same thing in the Gospels of St. Matthew and St. John and in the Catholic Epistles; and most remarkable of all in the words of him, who “boasts that he learned the law at the feet of Gamaliel, in order that, being armed with spiritual weapons, he might afterwards say with confidence, ‘the arms of our warfare are not carnal but mighty unto God.’” Let all, therefore, especially the novices of the ecclesiastical army, understand how deeply the Sacred Books should be esteemed, and with what eagerness and reverence they should approach this great arsenal of heavenly arms. For those whose duty it is to handle Catholic doctrine before the learned or the unlearned will nowhere find more ample matter or more abundant exhortation, whether on the subject of God, the supreme Good and the all-perfect Being, or the works which display His glory and His love. Nowhere is there anything more full or more express on the subject of the Saviour of the world than is to be found in the whole range of the Bible. As St. Jerome says, “to be ignorant of the Scripture is not to know Christ.” In its pages His Image stands out, living and breathing; diffusing everywhere around consolation in trouble, encouragement to virtue and attraction to the love of God. And as to the Church, her institutions, her nature, her office and her gifts, we find in Holy Scripture so many references and so many ready and convincing arguments, that as St. Jerome again most truly says: “A man who is well grounded in the testimonies of the Scripture is the bulwark of the Church.” And if we come to morality and discipline, an apostolic man finds in the Sacred Writings abundant and excellent assistance; most holy precepts, gentle and strong exhortation, splendid examples of every virtue, and finally the promise of eternal reward and the threat of eternal punishment, uttered in terms of solemn import, in God’s name and in God’s own words.

And it is this peculiar and singular power of Holy Scripture, arising from the inspiration of the Holy Ghost, which gives authority to the sacred orator, fills him with apostolic liberty of speech and communicates

force and power to his eloquence. For those who infuse into their efforts the spirit and strength of the Word of God, speak "not in word only, but in power also, and in the Holy Ghost, and in much fulness." Hence, those preachers are foolish and improvident who, in speaking of religion and proclaiming the things of God, use no words but those of human science and human prudence, trusting to their own reasonings rather than to those of God. Their discourses may be brilliant and fine, but they must be feeble and they must be cold, for they are without the fire of the utterance of God and they must fall far short of that mighty power which the speech of God possesses: "for the Word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit." But, indeed, those who have a right to speak are agreed that there is in the Holy Scripture an eloquence that is wonderfully varied and rich and worthy of great themes. This St. Augustine thoroughly understood and has abundantly set forth. This, also, is confirmed by the best preachers of all ages, who have gratefully acknowledged that they owed their répute chiefly to the assiduous use of the Bible, and to devout meditation on its pages.

The Holy Fathers well knew all this by practical experience, and they never cease to extol the Sacred Scripture and its fruits. In innumerable passages of their writings we find them applying to it such phrases as "an inexhaustible treasury of heavenly doctrine," or "an overflowing fountain of salvation," or putting it before us as fertile pastures and beautiful gardens in which the flock of the Lord is marvellously refreshed and delighted. Let us listen to the words of St. Jerome, in his Epistle to Nepotian: "often read the divine Scriptures; yea, let holy reading be always in thy hand; study that which thou thyself must preach. * * * Let the speech of the priest be ever seasoned with Scriptural reading." St. Gregory the Great, than whom no one has more admirably described the pastoral office, writes in the same sense: "Those," he says, "who are zealous in the work of preaching must never cease the study of the Written Word of God." St. Augustine, however, warns us that "vainly does the preacher utter the Word of God exteriorly unless he listens to it interiorly"; and St. Gregory instructs sacred orator: "first to find in Holy Scripture the knowledge of themselves, and then carry it to others, lest in reproving others they forget themselves." Admonitions such as these had, indeed, been uttered long before by the Apostolic voice which had learnt its lesson from Christ Himself, who "began to do and teach." It was not to Timothy alone but to the whole order of the clergy that the command was addressed: "take heed to thyself and to doctrine; be earnest in them. For in doing this thou shalt both save thyself and them that hear thee." For the saving and for the perfection of ourselves and of others there is at hand the very best of help in the Holy Scriptures, as the Book of Psalms, among others, so constantly insists; but those only will find it who bring to this divine reading not only docility and attention, but also piety and an innocent life. For the Sacred Scripture is not like other books. Dictated by the Holy Ghost, it contains things of the deepest importance which in many instances are most difficult and obscure. To understand and explain such things there is always required the "coming" of the same

Holy Spirit; that is to say, His light and His grace; and these, as the Royal Psalmist so frequently insists, are to be sought by humble prayer and guarded by holiness of life.

What the Bible Owes to the Catholic Church.

It is in this that the watchful eye of the Church shines forth conspicuously. By admirable laws and regulations, she has shown herself solicitous that "the ecclesiastical treasure of the Sacred Books, so bountifully bestowed upon man by the Holy Spirit, should not lie neglected." She has prescribed that a considerable portion of them shall be read and piously reflected upon by all her ministers in the daily office of the sacred psalmody. She has ordered that in cathedral churches, in monasteries and in other convents in which study can conveniently be pursued, they shall be expounded and interpreted by capable men; and she has strictly commanded that her children shall be fed with the saving words of the Gospel at least on Sundays and solemn feasts. Moreover, it is owing to the wisdom and exertions of the Church that there has always been continued, from century to century, that cultivation of Holy Scripture which has been so remarkable and has borne such ample fruit.

And here, in order to strengthen Our teaching and Our exhortations, it is well to recall how, from the beginning of Christianity, all who have been renowned for holiness of life and sacred learning, have given their deep and constant attention to Holy Scripture. If we consider the immediate disciples of the Apostles, St. Clement of Rome, St. Ignatius of Antioch, St. Polycarp—or the apologists, such as St. Justin and St. Irenaeus—we find that, in their letters and books, whether in defense of the Catholic Faith or in its commendation, they drew faith, strength and unction from the Word of God. When there arose, in various Sees, catechetical and theological schools, of which the most celebrated were those of Alexandria and of Antioch, there was little taught in those schools but what was contained in the reading, the interpretation and the defense of the divine written word. From them came forth numbers of Fathers and writers whose laborious studies and admirable writings have justly merited for the three following centuries the appellation of the golden age of biblical exegesis. In the Eastern Church the greatest name of all is Origen—a man remarkable alike for penetration of genius and persevering labor; from whose numerous works and his great "Hexapla" almost all have drawn who came after him. Others who have widened the field of this science may also be named, as especially eminent; thus, Alexandria could boast of St. Clement and St. Cyril; Palestine, of Eusebius and the other St. Cyril; Cappadocia, of St. Basil the Great and the two Gregories, of Nazianzus and Nyssa; Antioch, of St. John Chrysostom, in whom the science of Scripture was rivaled by the splendor of his eloquence. In the Western Church there are as many names as great: Tertullian, St. Cyprian, St. Hilary, St. Ambrose, St. Leo the Great, St. Gregory the Great; most famous of all, St. Augustine and St. Jerome, of whom the former was so marvelously acute in penetrating the sense of God's Word and so fertile in the use that he made of it for the promotion of the Catholic truth, and the latter has received from the Church, by reason of his pre-eminent knowledge of Scripture and his labors in promoting its use, the name of the "great Doctor." From this pe-

riod down to the eleventh century, although biblical studies did not flourish with the same vigor and the same fruitfulness as before, yet they did flourish, and principally by the instrumentality of the clergy. It was their care and solicitude that selected the best and most useful things that the ancients had left, arranged them in order and published them with additions of their own—as did St. Isidore of Seville, Venerable Bede, and Alcuin, among the most prominent; it was they who illustrated the sacred pages with "glosses," or short commentaries, as we see in Walafrid Strabo and St. Anselm of Laon, or expended fresh labor in securing their integrity, as did St. Peter Damian and Blessed Lanfranc. In the twelfth century they took up, with great success, the allegorical exposition of Scripture. In this kind, St. Bernard is pre-eminent, and his writings, it may be said, are Scripture all through. With the age of the scholastics came fresh and welcome progress in the study of the Bible. That the scholastics were solicitous about the genuineness of the Latin version is evident from the "Correctoria Biblica," or list of emendations, which they have left. But they expended their labors and industry chiefly on interpretation and explanation. To them we owe the accurate and clear distinction, such as had not been given before, of the various senses of the sacred words; the assignment of the value of each "sense" in theology; the division of books into parts, and the summaries of the various parts; the investigation of the objects of the writers; the demonstration of the connection of sentence with sentence, and clause with clause; all of which is calculated to throw much light on the more obscure passages of the Sacred Volume. The valuable work of the scholastics in Holy Scripture is seen in their theological treatises and in their Scripture commentaries; and in this respect the greatest name among them all is St. Thomas Aquinas.

When our predecessor, Clement V., established chairs of Oriental literature in the Roman College and in the principal universities of Europe, Catholics began to make more accurate investigation on the original text of the Bible as well as on the Latin version. The revival amongst us of Greek learning, and much more, the happy invention of the art of printing, gave a strong impetus to biblical studies. In a brief space of time, innumerable editions, especially of the Vulgate, poured from the press and were diffused throughout the Catholic world; so honored and loved was Holy Scripture during that very period against which the enemies of the Church direct their calumnies. Nor must we forget how many learned men there were, chiefly among the religious orders, who did excellent work for the Bible between the Council of Vienna and that of Trent; men who, by the employment of modern means and appliances, and by the tribute of their own genius and learning, not only added to the rich store of ancient times, but prepared the way for the succeeding century, the century which followed the Council of Trent, when it almost seemed that the great age of the Fathers had returned. For it is well known, and we recall it with pleasure, that Our predecessors, from Pius IV. to Clement VIII., caused to be prepared the celebrated editions of the Vulgate and the Septuagint, which, having been published by the command and authority of Sixtus V., and of the same Clement, are now in common use. At this time, moreover, were carefully brought out various other ancient versions

of the Bible, and the Polyglots of Antwerp and of Paris, most important for the investigation of the true meaning of the text; nor is there any one book of either Testament which did not find more than one expositor, nor any grave question which did not profitably exercise the ability of many inquirers, among whom there are not a few—more especially of those who made most use of the Fathers—who have acquired great reputation. From that time downward the labor and solicitude of Catholics have never been wanting; for, as time went on, eminent scholars have carried on biblical study with success, and have defended Holy Scripture against rationalism with the same weapons of philology and kindred sciences with which it had been attacked. The calm and fair consideration of what has been said will clearly show that the Church has never failed in taking due measures to bring the Scriptures within reach of her children, and that she has ever held fast and exercised profitably that guardianship conferred upon her by Almighty God for the protection and glory of His Holy Ward; so that she has never required, nor does she now require any stimulation from without.

How to Study Holy Scripture.

We must now, Venerable Brethren, as our purpose demands, impart to you such counsels as seem best suited for carrying on successfully the study of biblical science.

But first it must be clearly understood whom we have to oppose and contend against and what are their tactics and their arms. In earlier times the contest was chiefly with those who, relying on private judgment and repudiating the divine traditions and teaching office of the Church, held the Scriptures to be the one source of revelation and the final appeal in matters of faith. Now we have to meet the Rationalists, true children and inheritors of the older heretics, who, trusting in their turn to their own way of thinking, have rejected even the scraps and remnants of Christian belief which had been handed down to them. They deny that there is any such thing as revelation or inspiration, or Holy Scripture at all; they see, instead, only the forgeries and falsehoods of men; they set down the Scripture narratives as stupid fables and lying stories; the prophecies and oracles of God are to them either predictions made up after the event or forecasts formed by the light of nature; the miracles and wonders of God's power are not what they are said to be, but the starting effects of natural law, or else mere tricks and myths; and the Apostolic Gospels and writings are not the work of the apostles at all. These detestable errors, whereby they think they destroy the truth of the divine books, are obtruded on the world as the peremptory pronouncements of a newly invented "free science;" a science, however, which is so far from final that they are perpetually modifying and supplementing it. And there are some of them, who, notwithstanding their impious opinions and utterances about God, and Christ, the Gospels and the rest of Holy Scripture, would fain be considered both theologians and Christians and men of the Gospel, and who attempt to disguise by such honorable names their rashness and their pride. To them we must add not a few professors of other sciences who approve their views, and give them assistance, and are urged to attack the Bible by a similar intolerance of revelation. And it is deplorable to see these attacks growing every day more numerous and more

severe. It is sometimes men of learning and judgment who are assailed; but these have little difficulty in defending themselves from evil consequences. The efforts and arts of the enemy are chiefly directed against the more ignorant masses of the people. They diffuse their deadly poison by means of books, pamphlets, and newspapers; they spread it by addresses and by conversation; they are found everywhere; and they are in possession of numerous schools, taken by violence from the Church, in which, by ridicule and scurrilous jesting, they pervert the credulous and unformed minds of the young to the contempt of Holy Scripture. Should not these things, Venerable Brethren, stir up and set on fire the heart of every pastor, so that to this "knowledge, falsely so called," may be opposed the ancient and true science which the Church, through the Apostles, has received from Christ, and that Holy Scripture may find the champions that are needed in so momentous a battle?

Let our first care, then, be to see that in seminaries and academical institutions the study of Holy Scripture is placed on such a footing as its own importance and the circumstances of the time demand. With this view, the first thing which requires attention is the wise choice of professors. Teachers of Sacred Scripture are not to be appointed at haphazard out of the crowd; but they must be men whose character and fitness are proved by their love of, and their long familiarity with, the Bible, and by suitable learning and study.

It is a matter of equal importance to provide in time for a continuous succession of such teachers; and it will be well wherever this can be done, to select young men of good promise who have successfully accomplished their theological course and to set them apart exclusive for Holy Scripture, affording them facilities for full and complete studies. Professors, thus chosen and thus prepared, may enter, with confidence on the task that is appointed for them; and that they may carry out their work well and profitably, let them take heed to the instructions we now proceed to give.

At the commencement of a course of Holy Scripture, let the professor strive earnestly to form the judgment of the young beginners so as to train them equally to defend the Sacred Writings and to penetrate their meaning. This is the object of the treatise which is called "Introduction." Here the student is taught how to prove the integrity and authority of the Bible, how to investigate and ascertain its true sense, and how to meet and refute objections. It is needless to insist upon the importance of making these preliminary studies in an orderly and thorough fashion, with the accompaniment and assistance of Theology; for the whole subsequent course must rest on the foundation thus laid and make use of the light thus acquired. Next, the teacher will turn his attention to that more fruitful division of Scripture science which has to do with interpretation, wherein is imparted the method of using the Word of God for the advantage of religion and piety. We recognize, without hesitation, that neither the extent of the matter nor the time at disposal allows each single Book of the Bible to be separately gone through. But the teaching should result in a definite and ascertained method of interpretation—and, therefore, the professor should equally avoid the mistake of giving a mere taste of every Book, and of dwelling at too great a length on a part of one Book. If most schools can-

not do what is done in large institutions—take the students through the whole of one or two Books continuously, and with a certain development—yet at least those parts which are selected should be treated with suitable fullness; in such a way that the students may learn from the sample that is put before them to love and use the remainder of the Sacred Book during the whole of their lives. The professor, following the tradition of antiquity, will make use of the Vulgate as his text; for the Council of Trent decreed that "in public lectures, disputations, preaching and exposition," the Vulgate is the "authentic" version, and this is the existing custom of the Church. At the same time, the other versions, which Christian antiquity has approved, should not be neglected, more especially the more ancient manuscripts. For, although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless, wherever there may be ambiguity or want of clearness, the "examination of older tongues," to quote St. Augustine, will be useful and advantageous. But in this matter we need hardly say that the greatest prudence is required, for the "office of a commentator," as St. Jerome says, "is to set forth not what he himself would prefer, but what his author says." The question of "reading" having been, when necessary, carefully discussed, the next thing is to investigate and expound the meaning. And the first counsel to be given is this: That the more our adversaries contend to the contrary, so much the more solicitously should we adhere to the received and approved canons of interpretation. Hence, whilst weighing the meaning of words, the connection of ideas, the parallelism of passages, and the like, we should by all means make use of such illustrations as can be drawn from opposite erudition of an external sort; but this should be done with caution, so as not to bestow on questions of this kind more labor and time than are spent on the Sacred Books themselves, and not to overload the minds of the students with a mass of information that will be rather a hindrance than a help.

Holy Scripture and Theology; Interpretation; The Fathers.

The professor may now safely pass on to the use of Scripture in matters of theology. On this head it must be observed that, in addition to the usual reasons which make ancient writings more or less difficult to understand, there are some which are peculiar to the Bible. For the language of the Bible is employed to express, under the inspiration of the Holy Ghost, many things which are beyond the power and scope of the reason of man—that is to say, Divine mysteries and all that is related to them. There is sometimes in such passages a fullness and a hidden depth of meaning which the letter hardly expresses and which the laws of interpretation hardly warrant. Moreover, the literal sense itself frequently admits other senses, adapted to illustrate dogma or to confirm morality. Wherefore, it must be recognized that the Sacred Writings are wrapped in a certain religious obscurity, and that no one can enter into their interior without a guide; God so disposing, as the holy Fathers commonly teach, in order that men may investigate them with greater ardor and earnestness, and that what is attained with difficulty may sink more deeply into the mind and heart, and, most of all, that they may understand that

God has delivered the Holy Scripture to the Church, and that in reading and making use of His Word they must follow the Church as their guide and their teacher. St. Irenaeus long since laid down, that where the chrismata of God were, there the truth was to be learnt; and the Holy Scripture "was safely interpreted by those who had the Apostolic succession. His teaching and that of other holy fathers, is taken up by the Council of the Vatican, which, in renewing the decree of Trent declared its "mind" to be this—that "in things of faith and morals, belonging to the building up of Christian doctrine, that it is to be considered the true sense of Holy Scripture, which has been held and is held by our Holy Mother the Church, whose place it is to judge of the true sense and interpretation of the Scriptures; and, therefore, that it is permitted to no one to interpret Holy Scripture against such sense or also against the unanimous agreement of the Fathers." By this most wise decree the Church by no means prevents or restrains the pursuit of Biblical science, but rather protects it from error, and largely assists its real progress. A wide field is still left open to the private student, in which his hermeneutical skill may display itself with signal effect and to the advantages of the Church. On the one hand, in those passages of Holy Scripture, which have not as yet received a certain and definite interpretation, such labors may, in the benignant providence of God, prepare for and bring to maturity the judgment of the Church; on the other, in passages already defined, the private student may do work equally valuable, either by setting them forth more clearly to the flock or more skillfully to the scholars, or by defending them more powerfully from hostile attack. Wherefore the first and dearest object of the Catholic commentator should be to interpret those passages which have received an authentic interpretation either from the Sacred writers themselves, under the inspiration of the Holy Ghost (as in many places of the New Testament), or from the Church, under the assistance of the same Holy Spirit, whether by her solemn judgment or her ordinary and universal magisterium—to interpret these passages in that identical sense, and to prove by all the resources of science, that sound hermeneutical laws admit of no other interpretation. In the other passages the analogy of faith should be followed, and Catholic doctrine, as authoritatively proposed by the Church, should be held as the supreme law; for, seeing that the same God is the author both of the Sacred Books and of the doctrine committed to the Church, it is clearly impossible that any teaching can, by legitimate means, be extracted from the former, which shall, in any respect, be at variance with the latter. Hence it follows that all interpretation is foolish or false which either makes the Sacred writers disagree one with another, or is opposed to the doctrine of the Church. The professor of Holy Scripture, therefore, amongst other recommendations, must be well acquainted with the whole circle of Theology and deeply read in the commentaries of the Holy Fathers and doctors, and in other interpreters of mark. This is inculcated by St. Jerome, and still more frequently by St. Augustine, who thus justly complains: "If there is no branch of teaching, however humble and easy to learn, which does not require a master, what can be a greater sign of rashness and pride than to refuse to study the Books of the Divine mysteries by the help of those who have interested them?" The other Fathers have

said the same, and have confirmed it by their example, for they "endeavored to acquire the understanding of the Holy Scriptures not by their own lights and ideas, but from the writing and authority of the ancients, who, in their turn, as we know, received the rule of interpretation in direct line from the Apostles." The holy Fathers "to whom, after the Apostles, the Church owes its growth—who have planted, watered, built, governed and cherished it," the holy Fathers, We say, are of supreme authority, whenever they all interpret in one and the same manner any text of the Bible, as pertaining to the doctrine of faith and morals; for their unanimity clearly evinces that such interpretation has come down from the Apostles as a matter of Catholic faith. The opinion of the Fathers is also of very great weight when they treat of these matters in their capacity of doctors unofficially; not only because they excel in their knowledge of revealed doctrine and in their acquaintance with many things which are useful in understanding the Apostolic Books, but because they are men of eminent sanctity and of ardent zeal for the truth, on whom God has bestowed a more ample measure of His light. Wherefore the expositor should make it his duty to follow their footsteps with all reverence, and to use their labors with intelligent appreciation.

But he must not on that account consider that it is forbidden, when just cause exists, to push inquiry and exposition beyond what the Fathers have done; provided he carefully observes the rule so wisely laid down by St. Augustine—not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires; a rule to which it is the more necessary to adhere strictly in these times, when the thirst for novelty and the unrestrained freedom of thought make the danger of error most real and proximate. Neither should those passages be neglected which the Fathers have understood in an allegorical or figurative sense, more especially when such interpretation is justified by the literal, and when it rests on the authority of many. For this method of interpretation has been received by the Church from the Apostles, and has been approved by her own practice, as the holy Liturgy attests; although it is true that the holy Fathers did not thereby pretend directly to demonstrate dogmas of faith, but used it as a means of promoting virtue and piety, such as, by their own experience, they knew to be most valuable. The authority of other Church interpreters is not so great, but the study of Scripture has always continued to advance in the Church, and, therefore, these commentaries also have their own honorable place and are serviceable in many ways for the refutation of assailants and the explanation of difficulties. But it is most unbecoming to pass by in ignorance or contempt, the excellent work which Catholics have left in abundance, and to have recourse to the work of non-Catholics—and to seek in them, to the detriment of sound doctrine and often to the peril of faith, the explanation of passages on which Catholics long ago have successfully employed their talent and their labor. For, although the studies of non-Catholics, used with prudence, may sometimes be of use to the Catholic student, he should, nevertheless, bear well in mind—as the Fathers also teach in numerous passages—that the sense of Holy Scripture can nowhere be found incorrupt outside the Church and cannot be expected to be found in writers who, being without the true faith, only gnaw the bark

of Sacred Scripture, and never attain its pith.

Most desirable is it, and most essential, that the whole teaching of Theology should be pervaded and animated by the use of the Divine Word of God. This is what the Fathers and the greatest theologians of all ages have desired and reduced to practice. It is chiefly out of the Sacred Writings that they endeavored to proclaim and establish the Articles of Faith and the truths therewith connected, and it was in them, together with Divine Tradition, that they found the refutation of heretical error, and the reasonableness, the true meaning and the mutual relation of the truths of Catholicism. Nor will any one wonder at this who considers that the Sacred Books hold such an eminent position among the sources of revelation that without their assiduous study and use Theology cannot be placed on a true footing, or treated as its dignity demands. For although it is right and proper that students in academies and schools should be chiefly exercised in acquiring a scientific knowledge of dogma, by means of reasoning from the Articles of Faith to their consequences, according to the rules of approved and sound philosophy—nevertheless the judicious and instructed theologian will by no means pass by that method of doctrinal demonstration which draws its proof from the authority of the Bible; "for (Theology) does not receive her first principles from any other science, but immediately from God by revelation. And, therefore, she does not receive of other sciences as from a superior, but uses them as her inferiors or handmaids." It is this view of doctrinal teaching which is laid down and recommended by the prince of theologians, St. Thomas of Aquin, who, moreover, shows—such being the essential character of Christian Theology—how she can defend her own principles against attack. "If the adversary," he says, "do but grant any portion of the Divine revelation, we have an argument against him; thus, against a heretic we can employ Scripture authority, and against those who deny one article, we can use another. But if our opponent reject Divine revelation entirely, there is no way left to prove the Articles of Faith by reasoning; we can only solve the difficulties which are raised against them." Care must be taken, then, that beginners approach the study of the Bible well prepared and furnished; otherwise, just hopes will be frustrated, or, perchance, what is worse, they will unthinkingly risk the danger of error, falling an easy prey to the sophisms and labored erudition of the Rationalists. The best preparation will be a conscientious application to philosophy and theology under the guidance of St. Thomas of Aquin, and a thorough training therein—as we ourselves have elsewhere pointed out and directed. By this means, both in biblical studies and in that part of Theology, which is called positive they will pursue the right path and make satisfactory progress.

The Authority of Holy Scripture; Modern Criticism; Physical Science.

To prove, to expound, to illustrate Catholic doctrine by the legitimate and skillful interpretation of the Bible is much; but there is a second part of the subject of equal importance and equal difficulty—the maintenance in the strongest possible way of its full authority. This cannot be done completely or satisfactorily except by means of the living and proper magisterium of the Church. The Church by reason of her won-

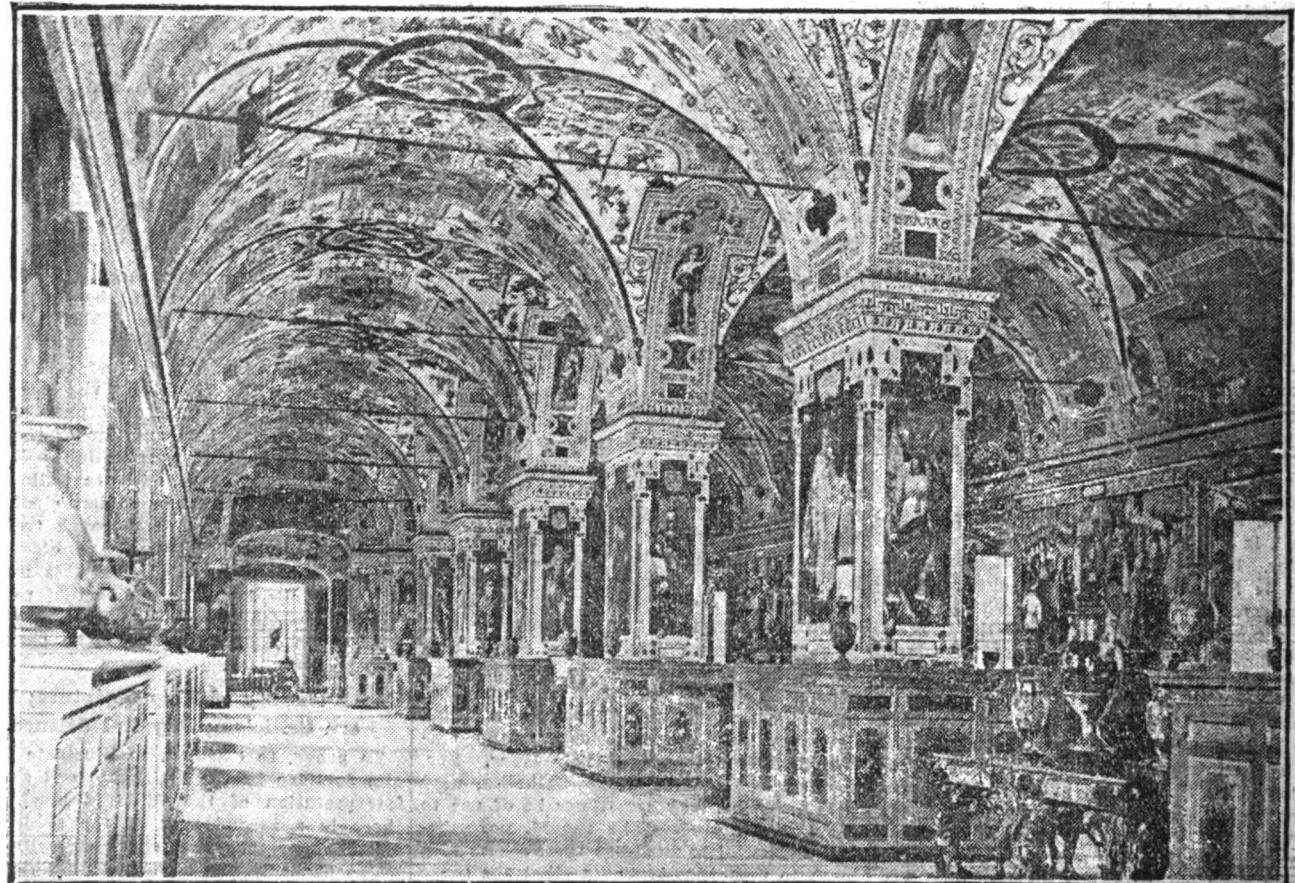
derful propagation, her distinguished sanctity, and inexhaustible fecundity in good, her Catholic unity, and her unshaken stability, is herself a great and perpetual motive of credibility, and an unassailable testimony to her own Divine mission. But since the divine and infallible magisterium of the Church rests also on Holy Scripture, the first thing to be done is to vindicate the trustworthiness of Sacred records, at least as human documents, from which can be clearly proved, as from primitive and authentic testimony, the Divinity and the mission of Christ our Lord, the institution of a hierachal Church and the primacy of Peter and his successors. It is most desirable, therefore, that there should be numerous members of the clergy well prepared to enter on a contest of this nature, and to repulse hostile assaults, chiefly trusting in the armor of God recommended by the Apostle, but also not unaccustomed to modern methods of attack. This is beautifully alluded to by St. John Chrysostom, when describing the duties of priests: "We must use every endeavor that the Word of God may dwell in us abundantly, not merely for one kind of a fight must we be prepared—for the contest is many-sided and the enemy is of every sort; and they do not all use the same weapons nor make their onset in the same way. Wherefore it is needful that the man who has to contend against all should be acquainted with the engines and the arts of all—that he should be at once archer and slinger, commandant and officer,

general and private soldier, foot-soldier and horseman, skilled in sea fight and in siege; for unless he knows every trick and turn of war, the devil is well able, if only a single door be left open, to get in his fierce bands and carry off the sheep." The sophisms of the enemy and his manifold arts of attack we have already touched upon. Let us now say a word of advice on the means of defense. The first means is the study of the Oriental languages and of the art of criticism. These two acquirements are in these days held in high estimation, and, therefore, the clergy, by making themselves fully acquainted with them as time and place may demand, will the better be able to discharge their office with becoming credit; for they must make themselves "all to all," always "ready to satisfy every one that asketh them a reason for the hope that is in them." Hence it is most proper that professors of Sacred Scripture and theologians should master those tongues in which the Sacred Books were originally written; and it would be well that Church students also should cultivate them, more especially those who aspire to academic degrees. And endeavors should be made to establish in all academic institutions—as has already been laudably done in many—chairs of the other ancient languages, especially the Semitic, and of subjects connected therewith, for the benefit, principally, of those who are intended to profess Sacred literature. These latter, with a similar object in view, should make them-

selves well and thoroughly acquainted with the art of true criticism. There has arisen, to the great detriment of religion, an inept method, dignified by the name of the "higher criticism," which pretends to "judge the origin, integrity and authority of each Book from internal indications alone." It is clear on the other hand that in historical questions, such as the origin and handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value except as confirmation. To look upon it in any other light will be to open the door to many evil consequences. It will make the enemies of religion much more bold and confident in attacking and mangling the Sacred Books; and this vaunted "higher criticism" will resolve itself into the reflection of the bias and the prejudice of the critics. It will not throw on the Scripture the light which is sought or prove of any advantage to doctrine; it will only give rise to disagreement and dissension, those sure notes of error, which the critics in question so plentifully exhibit in their own persons; and, seeing that most of them are tainted with false philosophy and rationalism, it must lead to the elimination from the Sacred Writings of all prophecy and miracle, and of everything else that is outside the natural order.

In the second place, we have to contend against those who, making an evil use of

LIBRARY OF THE VATICAN.



This Great Hall, One of the Most Magnificent in the World, Was One of Pope Leo's Favorite Places of Recreation, and to Its Treasures He Added a Great Deal.

physical science, minutely scrutinize the Sacred Book in order to detect the writers in a mistake, and to take occasion to vilify its contents. Attacks of this kind, bearing as they do on matters of sensible experience, are peculiarly dangerous to the masses, and also to the young who are beginning their literary studies; for the young, if they lose their reverence for the Holy Scripture on one or more points, are easily led to give up believing in it altogether. It need not be pointed out how the nature of science, just as it is so admirably adapted to show forth the glory of the Great Creator, provided it is taught as it should be, so, if it be perversely imparted to the youthful intelligence, it may prove most fatal in destroying the principles of true philosophy and in the corruption of morality. Hence, to the professor of Sacred Scripture a knowledge of natural science will be of very great assistance in detecting such attacks on the Sacred Books, and in refusing them. There can never, indeed, be any real discrepancy between the theologian and the physicist as long as each confines himself within his own lines and both are careful, as St. Augustine warns us, "not to make rash assertions or to assert what is not known as known." If dissension should arise between them, here is the rule also laid down by St. Augustine for the theologian: "whatever they can really demonstrate to be true of physical nature we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises which is contrary to these Scriptures of ours, that is to Catholic faith, we must either prove it as well as we can to be entirely false, or, at all events, we must, without the smallest hesitation, believe it to be so." To understand how just is the rule here formulated we must remember, first, that the sacred writers, or, to speak more accurately, the Holy Ghost, "Who spoke by them, did not intend to teach men these things (that is to say, the essential nature of the things of the visible universe), things in no way profitable unto salvation." Hence they did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses, and somewhat in the same way the Sacred writers—as the Angelic Doctor also reminds us—"went by what sensibly appeared," or put down what God, speaking to men, signified, in the way men could understand and were accustomed to.

The unshrinking defense of the Holy Scripture, however, does not require that we should equally uphold all the opinions which each of the Fathers of the more recent interpreters have put forth in explaining it; for it may be that, in commenting on passages where physical matters occur, they have sometimes expressed the ideas of their own times and thus made statements which in these days have been abandoned as incorrect. Hence, in their interpretations, we must carefully note what they lay down as belonging to faith, or as intimately connected with faith—what they are unanimous in. For "in those things which do not come under the obligation of faith the saints were at liberty to hold divergent opinions, just as we ourselves are," according to the saying of St. Thomas. And in another place he says most admirably: "When philosophers are agreed upon a point, and it is not contrary to our faith, it is safer, in my

opinion, neither to lay down such a point as a dogma of faith, even though it is perhaps so presented by the philosophers, nor to reject it as against faith, lest we thus give to the wise of this world an occasion of despising our faith." The Catholic interpreter, although he should show that those facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained, must, nevertheless, always bear in mind that much which has been held and proved as certain has afterward been called in question and rejected. And if writers on physics travel outside the boundaries of their own branch and carry their erroneous teaching into the domain of philosophy, let them be handed over to philosophers for refutation.

Inspiration Incompatible With Error.

The principles here laid down will apply to cognate sciences, and especially to history. It is a lamentable fact that there are many who, with great labor, carry out and publish investigations on the monuments of antiquity, the manners and institutions of nations and other illustrative subjects, and whose chief purpose in all this is to find mistakes in the Sacred Writings and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but the greatest unfairness; in their eyes a profane book or ancient document is accepted without hesitation, while the Scripture, if they only find in it a suspicion of error, is set down with the slightest possible discussion as quite untrustworthy. It is true, no doubt, that copyists have made mistakes in the text of the Bible; this question, when it arises, should be carefully considered on its merits and the fact not too easily admitted, but only in those passages where the proof is clear. It may also happen that the sense of a passage remains ambiguous, and in this case good hermeneutical methods will greatly assist in clearing up the obscurity. But it is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of Holy Scripture, or to admit that the Sacred Writer has erred. For the system those who, in order to rid themselves of those difficulties, do not hesitate to concede that Divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which He had in mind when saying it—this system cannot be tolerated. For all the Books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can coexist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: "The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated by the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as Sacred and Canonical. And the church holds them as sacred and canonical, not because having been composed by human industry, they were afterward approved by

her authority; nor only because they contain revelation without error, but because, having been written under the inspiration of the Holy Ghost, they have God for their author." Hence, because the Holy Ghost employed men as His instruments, we cannot, therefore, say that it was these inspired instruments who, perchance, have fallen into error, and not the primary Author. For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture. Such has always been the persuasion of the Fathers. "Therefore," says St. Augustine, "since they wrote the things which He showed and uttered to them, it cannot be pretended that He is not the writer; for His members executed what their Head dictates." And St. Gregory the Great thus pronounces: "most superfluous it is to inquire who wrote these things—we loyally believe the Holy Ghost to be the author of the Book. He wrote it Who dictated it for writing; He wrote it who inspired its execution."

It follows that those who maintain that an error is possible in any genuine passage of the Sacred Writings, either pervert the Catholic notion of inspiration, or make God the author of such error. And so emphatically were all the Fathers and Doctors agreed that the Divine Writings, as left by the hagiographers, are free from all error, that they labored earnestly, with no less skill than reverence, to reconcile with each other those numerous passages which seem at variance—the very passages which in a great measure have been taken up by the "higher criticism"; for they were unanimous in laying it down, that those writings, in their entirety and in all their parts were equally from the afflatus of Almighty God, and that God, speaking by the Sacred Writers, could not set down anything that was not true. The words of St. Augustine to St. Jerome may sum up what they taught: "On my own part I confess to your charity that it is only to those books of Scripture which are now called canonical that I have learned to pay such honor and reverence as to believe most firmly that none of their writers has fallen into any error. And if in these Books I meet anything which seems contrary to truth, I shall not hesitate to conclude either that the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand."

But to undertake fully and perfectly, and with all the weapons of the best science, the defense of the Holy Bible is far more than can be looked for from the exertions of commentators and theologians alone. It is an enterprise in which we have a right to expect the co-operation of all those Catholics who have acquired reputation in any branch of learning whatever. As in the past, so at the present time, the Church is never without the graceful support of her accomplished children; may their service to the Faith grow and increase! For there is nothing which We believe to be more needful than that truth should find defenders more powerful and more numerous than the enemies it has to face; nor is there anything which is better calculated to impress the masses with respect for truth than to see it boldly proclaimed by learned and distinguished men. Moreover, the bitter tongues of objectors will be silenced, or

at least they will not dare to insist so shamelessly that faith is the enemy of science, when they see that scientific men of eminence in their profession show toward faith the most marked honor and respect. Seeing, then, that those can do so much for the advantage of religion on whom the goodness of Almighty God has bestowed, together with the grace of the faith, great natural talent, let such men, in this bitter conflict of which the Holy Scripture is the object, select each of them the branch of study most suitable to his circumstances, and endeavor to excel therein, and thus be prepared to repulse with credit and distinction the assaults on the Word of God. And it is Our pleasing duty to give deserved praise to a work which certain Catholics have taken up—that is to say, the formation of societies and the contribution of considerable sums of money, for the purpose of supplying studious and learned men with every kind of help and assistance in carrying out complete studies. Truly an excellent fashion of investing money, and well suited to the times in which we live! The less hope of public patronage there is for Catholic study, the more ready and the more abundant should be the liberality of private persons—those to whom God has given riches thus willingly making use of their means to safeguard the treasure of His revealed doctrine.

Summary.

In order that all these endeavors and exertions may really prove advantageous to the cause of the Bible, let scholars keep steadfastly to the principles which We have in this Letter laid down. Let them loyally hold that God, the Creator and Ruler of all things, is also the Author of the Scriptures—and that, therefore, nothing can be proved either by physical science or archaeology which can really contradict the Scriptures. If, then, apparent contradiction be met with, every effort should be made to remove it. Judicious theologians and commentators should be consulted as to what is the true or most probable meaning of the passage in discussion, and hostile arguments should be carefully weighed. Even if the difficulty is after all not cleared up and the discrepancy seems to remain, the contest must not be abandoned; truth cannot contradict truth, and we may be sure that some mistake has been made either in the interpretation of the Sacred

Werds, or in the polemical discussion itself; and if no such mistake can be detected, we must then suspend judgment for the time being. There have been objections without number perseveringly directed against the Scripture for many a long year, which have been proved to be futile and are now never heard of; and not infrequently interpretations have been placed on certain passages of Scripture (not belonging to the rule of faith or morals) which have been rectified by more careful investigations. As time goes on, mistaken views die and disappear; but "truth remaineth and groweth stronger forever and ever." Wherefore, as no one should be so presumptuous as to think that he understands the whole of the Scripture, in which St. Augustine himself confessed that there was more that he did not know, than that he knew, so, if he should come on anything that seems incapable of solution, he must take to heart the cautious rule of the same holy Doctor: "It is better even to be oppressed by unknown but useful signs, than to interpret them uselessly and thus to throw off the yoke only to be caught in the trap of error."

As to those who pursue the subsidiary studies of which We have spoken, if they honestly and modestly follow the counsels we have given—if by their pen and their voice they make their studies profitable against the enemies of truth, and useful in saving the young from the loss of their faith—they may justly congratulate themselves on their worthy service to the Sacred Writings, and on affording to Catholicism that assistance which the Church has a right to expect from the piety and learning of her children.

Such, Venerable Brethren, are the admonitions and the instructions which, by the help of God, We have thought it well at the present moment to offer to you on the study of Holy Scripture. It will now be your province to see that what We have said be observed and put in practice with all due reverence and exactness; that so, We may prove our gratitude to God for the communication to man of the Words of His Wisdom, and that all the good results so much to be desired may be realized, especially as they affect the training of the students of the Church, which is our own great solicitude and the Church's hope. Exert yourself with willing alacrity, and use your authority and your persuasion in order that these studies may be held in just regard and may flourish,

in Seminaries and in educational institutions which are under your jurisdiction. Let them flourish in completeness and in happy success, under the direction of the Church, in accordance with the salutary teaching and example of the Holy Fathers, and the laudable traditions of antiquity; and, as time goes on, let them be widened and extended as the interests and glory of truth may require—the interests of that Catholic Truth, which comes from above, the never-failing source of man's salvation. Finally, We admonish with paternal love, all students and ministers of the Church always to approach the Sacred Writings with reverence and piety; for it is impossible to attain to the profitable understanding thereof unless the arrogance of "earthly" science be laid aside, and there be excited in the heart the holy desire for that wisdom "which is from above." In this way the intelligence, which is once admitted to these Sacred studies, and thereby illuminated and strengthened, will acquire a marvelous facility in detecting and avoiding the fallacies of human science, and in gathering and using for eternal salvation all that is valuable and precious; while, at the same time, the heart will grow warm, and will strive, with ardent longing, to advance in virtue and in Divine love. "Blessed are they who examine His testimonies; they shall seek Him with their whole heart."

And now, filled with hope in the Divine assistance, and trusting to your pastoral solicitude—as a pledge of heavenly grace, and a sign of Our special good will—to you all, and to the Clergy, and to the whole flock intrusted to you, We lovingly impart in Our Lord the Apostolic Benediction.

Given at St. Peter's, at Rome, the 18th day of November, 1898, the eighteenth year of Our Pontificate.

POPE LEO XIII.

Special Indulgence for Reading Holy Scripture.

Pope Leo XIII, by a Decree of the Sacred Congregation of Indulgences, bearing date of December 13, 1898, granted to all Catholics who spend at least a quarter of an hour in reading an approved edition of the Bible an indulgence of three hundred days, and to those who are faithful to this daily practice for a month, a Plenary Indulgence, on the usual condition of going to Confession and Communion and praying for the Pope's intention.

Apostolic Letter to Cardinal Gibbons.

January 22, 1899.

We send you this letter as a testimony of that devoted affection in your regard which, during the long course of our pontificate, we have never ceased to profess for you, for your colleagues in the episcopate and for the whole American people, willingly availing ourselves of every occasion to do so, whether it was the happy increase of your church or the works which you have done so wisely and well in furthering and protecting the interests of catholicity. The opportunity also often presented itself of regarding with admiration that exceptional disposition of your nation so eager for what is great, and so ready to pursue whatever might be conducive to social progress and the splendor of the state. But although the object of this letter is not to repeat the praise so often accorded, but rather to point out certain things which are to be avoided and corrected, yet because it is written with that same apostolic charity which we have always shown you and in which we have so often addressed you, we trust that you will regard it likewise as a proof of our love, and all the more so as it is conceived and intended to put an end to certain contentions which have arisen lately among you, and which disturb the minds, if not of all, at least of many, to the no slight detriment of peace.

Origin of the Controversy.

You are aware, Beloved Son, that the book entitled "The Life of Isaac Thomas Hecker," chiefly through the action of those who have undertaken to publish and interpret it in a foreign language, has excited no small controversy on account of certain opinions which are introduced concerning the manner of leading a Christian life. We, therefore, on account of our apostolic office, in order to provide for the integrity of the faith and to guard the security of the faithful, desire to write to you more at length upon the whole matter.

Its First Principle Censurable.

The principles on which the new opinions we have mentioned are based may be reduced to this, that, in order the more easily to bring over to Catholic doctrines those who dissent from it, the Church ought to adapt herself somewhat to our advanced civilization, and, relaxing her ancient rigor, show some indulgence to modern popular theories and methods. Many think that this is to be understood not only with regard to the rule of life, but also to the doctrines in which the deposit of faith is contained. For they contend that it is opportune, in order

to work in a more attractive way upon the minds of those who are not in accord with us, to pass over certain heads of doctrine, as if of lesser moment, or to so soften them that they may not have the same meaning which the Church has invariably held. Now, Beloved Son, few words are needed to show how reprehensible is the plan that is thus conceived, if we but consider the character and origin of the doctrine which the Church hands down to us. On that point the Vatican Council says: "The doctrine of faith which God has revealed is not proposed like a theory of philosophy which is to be elaborated by the human understanding, but as a divine deposit delivered to the Spouse of Christ to be faithfully guarded and infallibly declared." * * * That sense of the sacred dogmas is to be faithfully kept which Holy Mother Church has once declared, and is not to be departed from under the specious pretext of a more profound understanding."

Every Christian Doctrine for All Times and All Nations.

Nor is the suppression to be considered altogether free from blame, which designedly omits certain principles of Catholic doctrine and buries them, as it were, in oblivion. For there is the one and the same Author and Master of all the truths that Christian teaching comprises: the Only Begotten Son who is in the bosom of the Father. That they are adapted to all ages and nations is plainly deduced from the words which Christ addressed to His apostles: "Going therefore teach ye all nations: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world." Wherefore the same Vatican Council says: "By the divine and Catholic faith those things are to be believed, which are contained in the word of God either written or handed down, and were proposed by the Church whether in solemn decision or by the ordinary universal magisterium, to be believed as having been divinely revealed."

Far be it then from any one to diminish or for any reason whatever to pass over anything of this divinely delivered doctrine; whosoever would do so, would rather wish to alienate Catholics from the Church, than to bring over to the Church those who dissent from it. Let them return, indeed, nothing is nearer to our heart; let all those who are wandering far from the sheepfold of Christ return; but let it not be by any other road than that which Christ has pointed out.

The Church, Not Individuals, to Judge How to Adapt Itself to the Age.

The rule of life which is laid down for Catholics is not of such a nature as not to admit modifications, according to the diversity of time and place. The Church indeed, possesses what her Author has bestowed on her, a kind and merciful disposition; for which reason from the very beginning she willingly showed herself to be what Paul proclaimed in his own regard: I became all things to all men, that I might save all. The history of all past ages is witness that the Apostolic See, to which not only the office of teaching, but also the supreme government of the whole Church was committed, has constantly adhered to the same doctrine, in the same sense and in the same mind; but it has always been accustomed to so modify the rule of life, that, while keeping the divine right inviolate it has never disregarded the manners and customs of the various nations which it embraces. If required for the salvation of souls, who will doubt that it is ready to do so at the present time? But this is not to be determined by will of private individuals, who are mostly deceived by the appearance of right, but ought to be left to the judgment of the Church. In this all must acquiesce who wish to avoid the censure of our predecessor Pius VI, who proclaimed the 18th Proposition of the Synod of Pistoia "to be injurious to the Church and to the Spirit of God which governs her, inasmuch as it subjects to scrutiny the discipline established and approved by the Church, as if the Church could establish a useless discipline or one which would be too onerous for Christian liberty to bear."

The Church's Authority Needed Not Less but More in This Age of License.

But in the matter of which We are now speaking, Beloved Son, the project involves a greater danger and is more hostile to Catholic doctrine and discipline, inasmuch as the followers of these novelties judge that a certain liberty ought to be introduced into the Church, so that, limiting the exercise and vigilance of its powers, each one of the faithful may act more freely in pursuance of his own natural bent and capacity. They affirm, namely, that this is called for in order to imitate that liberty which, though quite recently introduced, is now the law and the foundation of almost every civil community.—On that point We have spoken very much at length in the Letter written

to all the Bishops about the Constitution of States; where We have also shown the difference between the Church, which is of divine right, and all other associations which subsist by the free will of men.—It is of importance, therefore, to note particularly an opinion which is adduced as a sort of argument to urge the granting of such liberty to Catholics. For they say, in speaking of the infallible teaching of the Roman Pontiff, that after the solemn decision formulated in the Vatican Council, there is no more need of solicitude in that regard, and because of its being now out of dispute, a wider field of thought and action is thrown open to individuals. A preposterous method of arguing, surely. For if anything is suggested by the infallible teaching of the Church, it is certainly that no one should wish to withdraw from it, "nay, that all should strive to be thoroughly imbued with and be guided by its spirit, so as to be the more easily preserved from any private error whatsoever. To this We may add that those who argue in that wise quite set aside the wisdom and providence of God; who when He desired in that very solemn decision to affirm the authority and teaching office of the Apostolic See, desired it especially in order the more efficaciously to guard the minds of Catholics from the dangers of the present times. The license which is commonly confounded with liberty; the passion for saying and reviling everything; the habit of thinking and of expressing everything in print, have cast such deep shadows on men's minds that there is now greater utility and necessity for this office of teaching than ever before, lest men should be drawn away from conscience and duty.—It is far indeed from Our intention to repudiate all that the genius of the time begets; nay, rather, whatever the search for truth attains, or the effort after good achieves, will always be welcome by us, for it increases the patrimony of doctrine and enlarges the limits of public prosperity. But all this, to possess real utility, should thrive without setting aside the authority and wisdom of the Church.

Against the Suspicious Consequences Drawn From Such Opinions.

I. NEED OF SPIRITUAL DIRECTION.

We come now in due course to what are adduced as consequences from the opinions which We have touched upon; in which if the intention seem not wrong, as We believe, the things themselves assuredly will not appear by any means free from suspicion.—For in the first place, all external guidance is rejected as superfluous, nay even as somewhat of a disadvantage for those who desire to devote themselves to the acquisition of Christian perfection; for the Holy Ghost, they say, pours greater and richer gifts into the hearts of the faithful now than in times past; and by a certain hidden instinct teaches and moves them with no one as an intermediary.—It is indeed not a little rash to wish to determine the degree in which God communicates with men; for that depends solely on His will; and He Himself is the absolutely free giver of His own gifts. The Spirit breatheth where He will. But to every one of us is given grace according to the measure of the giving of Christ. For who, when going over the history of the Apostles, the faith of the rising Church, the struggles and slaughter of the valiant martyrs, and finally most of the ages past so abundantly rich in holy men, will presume to compare the past with the present times and to assert that they received a lesser outpouring of the Holy Ghost? But, aside

from that, no one doubts that the Holy Ghost, by His secret incoming into the souls of the just, influences and arouses them by admonition and impulse. If it were otherwise any external help and guidance would be useless. "If any one positively affirms that he can consent to the saving preaching of the gospel without the illumination of the Holy Ghost who imparts sweetness to all to consent to and accept the truth, he is misled by a heretical spirit." But as we know by experience these promptings and impulses of the Holy Ghost for the most part are not discerned without the help, and, as it were, without the preparation of an external guidance. In this matter Augustine says: "It is he who in good trees co-operates in their fruiting, who both waters and cultivates them by any servant whatever from without, and who by himself gives increase within." That is to say, the whole matter is according to the common law by which God in His infinite providence has decreed that men for the most part should be saved by men; hence He has appointed that those whom He calls to a loftier degree of holiness should be led thereto by men. "In order that," as Chrysostom says, "we should be taught by God through men." We have an illustrious example of this put before us in the very beginning of the Church, for, although Saul, who was breathing threatenings and slaughter, heard the voice of Christ Himself, and asked from Him, Lord, what wilt Thou have me to do? he was nevertheless sent to Ananias at Damascus: Arise and go into the City and there it shall be told thee what thou must do.—It must also be kept in mind that those who follow what is more perfect are by the very fact entering upon a way of life which for most men is untried and more exposed to error, and therefore they, more than others, stand in need of a teacher and a guide.—This manner of acting has invariably obtained in the Church. All, without exception, who in the course of ages have been remarkable for science and holiness, have taught this doctrine. Those who reject it assuredly do so rashly and at their peril.

II.—NATURAL VIRTUES NOT TO BE EX- TOLLED ABOVE SUPERNATURAL.

For one who examines the matter thoroughly it is hard to see, if we do away with all external guidance as these innovators propose, what purpose the more abundant influence of the Holy Ghost, which they make so much of, is to serve.—In point of fact, it is especially in the cultivation of virtue that the assistance of the Holy Spirit is indispensable; but those who affect these novelties extol beyond measure the natural virtues as more in accordance with the ways and requirements of the present day, and consider it an advantage to be richly endowed with them, because they make a man more ready and more strenuous in action.—It is hard to understand how those who are imbued with Christian principles can place the natural ahead of the supernatural virtues and attribute to them greater power and fecundity.—Is nature, then, with grace added to it, weaker than when left to its own strength? and have the eminently holy men, whom the Church reveres and pays homage to, shown themselves weak and incompetent in the natural order, because they have excelled in Christian virtue? Even if we admire the sometimes splendid acts of the natural virtues, how rare is the man who really possesses the habit of these natural virtues? Who is there who is not disturbed by passions, sometimes of a violent nature, for the persevering conquest of which, just as for the observance of the whole nat-

ural law, man must needs have some divine help? If we scrutinize more closely the particular acts we have above referred to, we shall discover that oftentimes they have more the appearance than the reality of virtue. But let us grant that these are real. If we do not wish to run in vain, if we do not wish to lose sight of the eternal blessedness to which God in His goodness has destined us, of what use are the natural virtues unless the gift and strength of divine grace be added? Aptly does St. Augustine say: "Great power and a rapid pace, but out of the course." For, as the nature of man, because of our common misfortune fell into vice and dishonor, yet by the assistance of grace is lifted up and borne onward with new honor and strength; so also the virtues which are exercised not by the unaided powers of nature, but by the help of the same grace, are made productive of a supernatural beatitude and become solid and enduring.

III. ALL VIRTUE ACTIVE, AND SUITABLE FOR ALL TIMES.

With this opinion about natural virtue, another is intimately connected, according to which all Christian virtues are divided as it were into two classes, passive as they say, and active; and they add the former were better suited for the past times, but the latter are more in keeping with the present. It is plain what is to be thought of such division of the virtues. There is not and cannot be a virtue which is really passive. "Virtue," says St. Thomas, "denotes a certain perfection of a power; but the object of a power is an act; and an act of virtue is nothing else than the good use of our free will;" the divine grace of course helping, if the act of virtue is supernatural. The one who would have Christian virtues to be adapted, some to one age and others to another, has forgotten the words of the apostle: Whom he foreknew, he also predestinated to be made comfortable to the image of his Son. The master and exemplar of all sanctity is Christ, to whose rule all must conform who wish to attain to the thrones of the blessed. Now, then, Christ does not at all change with the progress of the ages, but is yesterday and to-day, and the same forever. To the men of all ages the phrase is to be applied: Learn of me because I am meek and humble of heart, and at all times Christ shows Himself to us as becoming obedient unto death, and in every age also the word of the Apostle holds: and they that are Christ's have crucified their flesh with the vices and concupiscences. Would that more would cultivate those virtues in our days as did the holy men of bygone times. Those who by humbleness of spirit, by obedience and abstinence, were powerful in word and work, were of the greatest help not only to religion, but to the State and society.

IV. RELIGIOUS LIFE AND VOWS GIVE THE NOBLEST. VIZ.: CHRISTIAN LIBERTY.

From this species of contempt of the evangelical virtues which are wrongly called passive, it naturally follows that the mind is imbued little by little with a feeling of disdain for the religious life. And that this is common to the advocates of these new opinions we gather from certain expressions of theirs about the vows which religious orders pronounce. For, say they, such vows are altogether out of keeping with the spirit of our age, inasmuch as they narrow the limits of human liberty; are better adapted to weak minds than to strong ones; avail little for Christian perfection and the good of human society, and rather obstruct and interfere with it. But how false these assertions are

is evident from the usage and doctrine of the Church which has always given the highest approval to religious life. And surely not undeservedly. For those who, not content with the common duties of the precepts, enter of their own accord upon the evangelical counsels, in obedience to a divine vocation, present themselves to Christ as His prompt and valiant soldiers. Are we to consider this a mark of weak minds? In the more perfect manner of life is it unprofitable or hurtful? Those who bind themselves by the vows of religion are so far from throwing away their liberty, that they enjoy a nobler and fuller one, that namely by which Christ has set us free.

Services of the Religious Orders, Active and Contemplative.

What they add to this, namely, that religious life helps the church not at all or very little, apart from being injurious to religious orders, will be admitted by no one who has read the history of the Church. Did not your own United States receive from the members of religious Orders the beginning of its faith and civilization? For one of them recently, and it redounds to your credit, you have decreed that a statue should be publicly erected.—And at this very time, with what alacrity and success are these religious Orders doing their work wherever we find them! How many of them hasten to impart to new lands the life of the Gospel and to extend the boundaries of civilization with the greatest earnestness of soul and amid the greatest dangers! From them no less than from the rest of the clergy the Christian people obtain preachers of the Word of God, directors of conscience, instructors of youth, and the entire Church examples of holy lives. Nor is there any distinction of praise between those who lead an active life and those who, attracted by seclusion, give themselves up to prayer and mortification of the body. How gloriously they have merited from human society and do still merit, they should be aware who are not ignorant of how the continual prayer of a just man, especially when joined to affliction of the body, avails to propitiate and conciliate the majesty of God.

Congregations Without Vows Not New in the Church.

If there are any, therefore, who prefer to unite together in one society without the obligation of vows, let them do as they desire. That is not a new institution in the Church, nor is it to be disapproved. But let them beware of setting such association above religious orders; nay, rather, since mankind is more prone now than heretofore to the enjoyment of pleasure, much greater esteem is to be accorded to those who have left all things and have followed Christ.

Ways of Bringing Souls to the Faith.

Lastly, not to delay too long, it is also maintained that the way and the method which Catholics have followed thus far for recalling those who differ from us is to be abandoned and another resorted to.—In that matter, it suffices to advert that it is not prudent, Beloved Son, to neglect what antiquity with its long experience, guided as it is by apostolic teaching, has stamped with its approval.—From the word of God we have it that it is the office of all to labor in helping the salvation of our neighbor in the order and degree in which each one is. The faithful indeed will most usefully fulfill their duty by integrity of life, by the works of Christian charity, by instant and assiduous prayer to God. But the clergy should do so by a wise preaching of the Gospel, by the decorum and splendor of the sacred ceremonies, but especially by expressing in themselves the form of doctrine which the Apostles delivered to Titus and Timothy.—So that if among the different methods of preaching the word of God that sometimes seems preferable by which those who dissent from us are spoken to, not in the church, but in any private and proper place, not in disputation, but in amicable conference, such method is indeed not to be reprehended, provided, however, that those who are devoted to that work by the authority of the bishop be men who have first given proof of science and virtue. For we think that there are very many among you who differ from Catholics rather through ignorance than because of any disposition of the will, who, perchance, if the

truth is put before them in a familiar and friendly manner, may more easily be led to the one sheepfold of Christ.

The Views, Called by Some "Americanism," Not Approved—Why They Are Suspicious.

Hence from all that we have hitherto said, it is clear, Beloved Son, that we cannot approve the opinions which some comprise under the head of Americanism. If, indeed, by that name be designated the characteristic qualities which reflect honor on the people of America, just as other nations have what is special to them; or if it implies that condition of your commonwealths, or the laws and customs which prevail in them, there is surely no reason why we should deem that it ought to be discarded. But if it is to be used, not only to signify, but even to commend the above doctrines, there can be no doubt but that our Venerable Brethren the Bishops of America would be the first to repudiate and condemn it, as being especially unjust to them and to the entire nation as well. For it raises the suspicion that there are some among you who conceive of and desire a church in America different from that which is in the rest of the world.—One in the unity of doctrine as in the unity of government, such is the Catholic Church, and, since God has established its center and foundation in the Chair of Peter, one which is rightly called Roman, for where Peter is there is the Church. Wherefore he who wishes to be called by the name of Catholic ought to employ in truth the words of Jerome to Pope Damasus, "I following none as the first except Christ am associated in communion with your Beatitude, that is, with the Chair of Peter; upon that Rock I know is built the Church; whoever gathereth not with thee scattereth."

What we write, Beloved Son, to you in particular, by reason of our office, we shall take care to have communicated to the rest of the Bishops of the United States, expressing again that love in which we include your whole nation, which as in times past has done much for religion and bids fair with God's good grace to do still more in the future.

To you and all the faithful of America we give most lovingly as an augury of divine assistance our Apostolic benediction.

Given at Rome, at St. Peter's, the twenty-second day of January, 1899, and the twenty-first year of our pontificate.

LEO XIII, POPE.

Jesus Christ, Our Redeemer.

Encyclical Letter, November 1, 1900.

THE outlook, Venerable Brethren, is not without concern for us; nay, there are many grave reasons for alarm, and the causes of evil in public and private are numerous and of longstanding. And yet the end of the century does seem, by the divine mercy, to bring some hope and consolation.

No one can doubt that the reawakened attention to spiritual things and the revival of piety and faith are helping to avert disaster. That there is a very general growth in these virtues at the present time we have ample assurance. In the midst of the allurements of the world, and in spite of many obstacles in the path of piety, great multitudes, at the mere suggestion of the Pontiff, flock from all sides to the threshold of the Holy Apostles; coming from far and near to show their devotion to their religion, and, confiding in the proffered indulgences of the Church, to seek with eagerness the means of attaining their eternal salvation. Nor could any one fail to be moved by the extraordinary outburst of piety which has been displayed toward the Saviour of mankind.

The ardor with which so many thousands from all parts of the world, have united in confessing the Name of Jesus Christ and celebrating His praises is not unworthy of the best ages of the Christian faith. Would that this fire of the faith of our forefathers might leap into a conflagration! Would that the excellent example of so many might arouse the rest of the world! For the age needs more than anything else the restoration among the nations of the Christian spirit and the virtues of former days. It is a calamity that so many turn a deaf ear and hear not the admonition conveyed by such a reawakening of piety. If they "knew the gift of God," if they considered that nothing more miserable could happen to them than to have revolted against the Liberator of the world and to have abandoned the law and the life of Christianity, they would surely rouse themselves and hasten of their own accord to turn and flee from the destruction most certainly impending over them.

To uphold on earth and to extend the empire of the Son of God and to promote the salvation of men by the dissemination of Divine benefits, is so greatly and so peculiarly the office of the Church that her authority and power rest mainly on the performance of this task. To this end We trust We have labored, to the best of Our ability, in the difficult and anxious administration of Our Pontificate; while it is your ordinary and, indeed, daily practice, Venerable Brethren, to give especial thought and care in the same work. But both you and We ought, in these times to make still greater efforts.

and in particular, on the occasion of the Jubilee, to endeavor to spread more widely the knowledge and love of Jesus Christ, by teaching, persuading, and exhorting, if, perchance, Our voice may be heard, not only by those who are accustomed to hear Christian doctrine attentively, but also by the unhappy remainder, who, while nominally Christian, pass their lives without either faith in Christ or love for Him. For these especially We grieve; and these, in particular, We would fain have consider both what they are doing and whether they are sure to go unless they repent in time.

Never to have known Jesus Christ in any way is the greatest of misfortunes, but it involves no perversity or ingratitude. But, after having known, to reject or forget Him, is such a horrible and mad crime as to be scarcely credible. For He is the origin and source of all good, and just as mankind could not be freed from slavery but by the sacrifice of Christ, so neither can it be preserved but by His power. "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." What the life of men is from which Jesus has been expelled, Jesus "the Power of God and the Wisdom of God," what is its morality and its end, may be learned from the example of nations which have not the light of Christianity. Any one who recalls for a moment that mental blindness which St. Paul alludes to, the depravity of their nature, the abominable character of their vices and superstitions, must feel penetrated with horror, and, at the same time, pity for them.

What We here speak of is a matter of common knowledge, but not usually dwelt upon or thought of. There would not be so many alienated by pride or buried in sloth if they recollect what benefits they had received from God, what Christ has rescued them from and to what He has brought them. Disinherited and exiled, the human race for ages was hurrying to destruction, enthralled by those dreadful evils which the sin of our first parents had begotten and by other woes beyond the power of man to remedy, when Christ our Lord came down from heaven and appeared as our Redeemer. In the first dawn of the world's history, God Himself had promised Him to us, as the victor and conqueror of "the serpent"; succeeding ages looked forward to His advent with eager longing; holy prophets had long and plainly foretold that on Him all our hopes depended; nay, the various fortunes of the Chosen People, their history, their institutions, their law, their charisms and even

monies, had clearly and distinctly prefigured that the salvation of humanity would be wrought and completed in Him, who it was declared should be at once the High Priest and propitiatory Victim, the Restorer of human liberty, the Prince of Peace, the Teacher of all nations, founding a kingdom which should endure for ever. By these titles, and under these images and prophetic utterances, various in kind, but agreeing in sense, He was designated as the One who for the exceeding love wherewith He loved us should one day give His life for our salvation. Accordingly, when the time of the divine counsel was ripe, the Only-Begotten Son of God, being made man, offered an abundant and complete satisfaction for men to His offended Father, and by so great a price redeemed and made the human race His own, "You were not redeemed with corruptible things as gold and silver * * * but with the precious blood of Christ, as of a lamb unspotted and undefiled." Accordingly, although all men without exception were already subject to his power and sway, because He is the Creator and Preserver of all, He made them His a second time by redeeming them in the truest and most literal sense. "You are not your own, for you are bought with a great price." Hence all things are re-established in Christ by God, "The mystery of His will, according to His good pleasure, which He hath purposed in Him, is the dispensation of the fullness of times, to re-establish all things in Christ." So that when Jesus had blotted out the handwriting which was contrary to us, and fastened it to the Cross, the wrath of Heaven was immediately appeased; the disordered and erring race of man had the bonds of their ancient slavery loosed, the will of God was reconciled to them, grace restored, the way to eternal happiness opened, and the title to possess and the means of attaining it both given back. Then, as though awakened from a long lingering and deadly lethargy, man beheld the light of truth so long desired, but for generations sought in vain; he recognized, in particular, that he was born for much higher and more splendid things than the frail and fleeting objects of sense, to which he had formerly confined his thoughts and pursuits, and that this was in fine the constitution and supreme law of human life, and the end to which all must tend, that as we came from God so we should one day return to Him. From this beginning and on this foundation consciousness of human dignity was restored and lived again; the sense of a common brotherhood

erhood took possession of men's hearts; their rights and duties in consequence were perfected or established anew and virtues beyond the imagination or conception of ancient philosophy were revived. So men's purposes, tenor of life, and characters were changed, and the knowledge of the Redeemer having spread far and wide, and His power having penetrated into the very lifeblood of nations, expelling their ignorance and their ancient vices, a marvellous transformation took place, which, originating in Christian civilization, utterly changed the face of the earth. In recalling these things, Venerable Brethren, there is an infinite sweetness experienced, but at the same time a serious warning is conveyed — namely to return thanks with our whole heart and soul to see that others, so far as in us lies, return thanks to our Divine Saviour.

We live in an age remote from the inception and beginning of our redemption, but what matters it, since the power of redemption is perpetual, and the benefits thereof are abiding and everlasting. He who once restored our fallen nature, preserves, and will continue to preserve it. "He gave Himself a redemption for all"; "in Christ all shall be made alive"; "and of His kingdom there shall be no end." Thus, according to the eternal counsel of God, the salvation of all and each wholly depends on Christ Jesus; those who forsake Him, in their blind fury, seek by that very act their own personal destruction, and at the same time as far as they can, make society in general fall back into the very abyss of evils and disasters from which the Redeemer, out of His love had delivered mankind.

Men wander very far in aimless error from the goal once they have entered upon devious paths. Likewise, if the pure and unsullied light of truth be rejected, men's minds must needs be buried in darkness and deceived by the depraved fancies that meet them at every step. What hope can there be of health for those who forsake the fountain and source of life? Christ is alone the way, the truth, and the life, and if we despise Him, we lose these three indispensable requisites of salvation.

There is no need to dilate upon what experience continually teaches, and in his heart every one feels, even when abounding in earthly goods that only in God can the heart of man find absolute and complete repose. In very truth, the end of man is God, and the time we spend on earth is most truly likened and compared to a pilgrimage. Christ, then, is for us "the way," because from this mortal journeying of ours, which is so especially toilsome and so beset with danger, we can only attain to God, our chief and final good, with Christ to guide and direct us. "No man cometh to the Father but by me." "But by me." That is to say, first and chiefly, by His grace. Yet, if His precepts and laws are despised, His grace is "void." As it behooved Him to do, when He had wrought our salvation, Jesus Christ left us His law, as the custodian and director of the human race, so that under its guidance men might turn from evil ways and safely attest to God. "Go teach ye all nations, teaching them to observe all things whatsoever I have commanded you"; "keep My commandments." By this we ought to understand that it is the chief and absolutely essential thing for those who confess Christ to be docile to the precepts of Jesus Christ, and to hold our wills submissive and devoted to Him as our Lord and supreme Ruler. A

great undertaking and frequently entailing a hard struggle and demanding much labor and steadiness of purpose. For, albeit human nature has been restored by the sacrifice of our Redeemer, yet there remains in every one a certain debility, weakness and corruption.

Various appetites drag a man hither and thither, and the allurements of external things impel the soul to follow its own pleasure in place of Christ's command. But yet we must struggle and fight against our desires "unto the obedience of Christ"; and, unless they are subservient to reason, they become our masters, and separating us from Christ, make us body and soul their slaves. "Men corrupt in mind, reprobate concerning the Faith, do not deliver themselves from slavery . . . for they are slaves to three sorts of desire, that of pleasure, or pride of place, or display of worldly pomp." In this contest every one ought to be so disposed as to feel bound to take upon himself trouble and inconvenience for the sake of Christ. It is difficult to refuse things which so strongly attract and charm; it is hard to despise qualities of body and earthly possessions, in submission to the will and command of Christ our Lord, but a Christian must be always brave and strong to endure, if he would pass his time of life like a Christian. Have we forgotten what is the body of which we are members, and who is our Head? He having joy set before Him endured the cross, and He has given us His precept to deny ourselves. The very dignity of human nature depends on this disposition of mind of which we speak. For, as even the ancient philosophy often perceived, it is not at all meanness of spirit to rule oneself and to make the lower part of nature obey the higher, but it is rather a noble kind of virtue and is marvelously consistent with reason and human dignity.

Besides, to suffer and to bear is the lot of humanity. Man can no more construct for himself a life free from pain and replete with every happiness than he can annul the counseis of his Divine Creator, who has willed that the consequences of our fault should remain in perpetuity. It is proper, therefore, not to look for an end of pain upon the earth, but to strengthen our mind to bear pain, which, in fact, educates us to the attainment of the greatest of all good things for which we hope. For it is not to wealth and luxury, nor to worldly honors and power that Christ has promised eternal happiness in Heaven, but to patient suffering and tears, to the desire of justice and to cleanliness of heart.

Hence it is easy to see what ought ultimately to be expected from the error and pride of those who, despising the supremacy of the Redeemer, give man the highest place, and hold that human nature should bear rule everywhere and in every case; although they can neither attain such control, nor even define its nature. The kingdom of Jesus Christ obtains its form and virtue from Divine charity; holy and pure affection is its foundation and completion. The punctual observance of our duties necessarily follows, viz., not to wrong our neighbor, to esteem the earthly less than the heavenly, to set the love of God before all else. But the reign of man, either openly rejecting Christ or neglecting Him, consists entirely in the love of self; charity there is none, and self immolation is ignored. Rule, indeed, man may but in Jesus Christ, and only on the condition that first of all he serves God, and religiously finds in His law the rule and discipline of life.

By the law of Christ we mean not merely

the natural precepts of morality, or what supernatural knowledge the ancient world acquired, all of which Jesus Christ perfected and raised to the highest plane by His explanation, interpretation, and ratification; but we mean beside all the doctrine and in particular the institutions He has left us. Of these the Church is the chief. Indeed, what institution of Christ is there that she does not fully embrace and include? By the ministry of the Church, so gloriously founded by Him, He willed to perpetuate the office assigned to Him by His Father, and having on the one hand conferred upon her all effectual aids for human salvation, He ordained with the utmost emphasis on the other that men should be subject to her as to Himself, and zealously follow her guidance in every department of life: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." So the law of Christ is always to be sought from the Church, and therefore as Christ is for man the way, so likewise the Church is the way, He in Himself and by His proper nature, she by His commission and by a share in His power. On this account those who would strive for salvation apart from the Church, wander from the way and are struggling in vain.

The case of governments is much the same as that of the individual; they also must run into fatal issues, if they depart from "the way." The Creator and Redeemer of human nature, the Son of God, is King and Lord of the world, and holds absolute sovereignty over men, both as individuals and as members of society. "He hath given to him power and honor and dominion, and all peoples, tribes, and languages shall serve him." "Yet am I established king by Him. * * * I will give thee the nations for thine inheritance, and the ends of the earth for thy possession." Therefore, the law of Christ ought to hold sway in human society, and in communities so far as to be the teacher and guide of public no less than private life. This being divinely appointed and provided, no one may resist with impunity, and it fares ill with any commonwealth in which Christian institutions are not allowed the proper place. Let Jesus be excluded, and human reason is left without its greatest protection and illumination; the very notion is easily lost of the end for which God created human society, to wit: that by help of their civil union the citizens should attain their natural good, but nevertheless in a way not to conflict with that highest and most perfect and enduring good which is above nature. Rulers and subjects alike travel a devious road, their minds busy with a hundred confused projects bereft of safe guidance and fixed principle.

Just as it is pitiable and calamitous to wander out of the way, so it is to desert the truth. But the first absolute and essential truth is Christ, the Word of God, co-substantial and co-eternal with the Father, Who with the Father is one. "I am the Way and the Truth." Accordingly, if truth is sought, let human reason first of all obey Jesus Christ and rest secure in His authoritative teaching, because by Christ's voice the truth itself speaks.

Human intelligence has a wide field of its own in which to employ itself freely with investigation and experiment. Nature not only allows this, but evidently requires it. But it is a wicked thing and against nature for the mind to refuse to be confined within its own limitations, to have no proper modesty and to scorn the authority of Christ's teaching. The doctrine on which our salvation altogether depends regards God and divine things that was not created by any man's wisdom, but the Son of God received it in

its entirety from His Father. "The words which Thou gavest Me I have given them." Accordingly it necessarily includes much that, without being contrary to reason, for that cannot possibly be, is still beyond the reach of our mind as much as is the comprehension of God in His essential being. But if there are so many things in nature itself which are mysterious and obscure, and which no human intelligence can explain, and yet which no one in his senses would presume to doubt, it will be a perverse freedom of thought not to allow for things existing outside the domain of nature altogether, which are above nature and beyond our minds to fathom. To refuse to accept dogmas evidently means to do away with the whole Christian religion. The mind must be subjected humbly and submissively "to the obedience of Christ" so as to be held, as it were, captive to His will and sovereignty. "Bringing into captivity every understanding unto the obedience of Christ." Such is the obedience which Christ wills, and rightfully, to have offered to Him, inasmuch as He is God, and has therefore supreme sovereignty over the understanding as well as over the will of man. There is nothing servile in serving Christ our Lord with the understanding, but it is especially consonant to reason and to our personal dignity.

For a man does not thus submit his will to the sovereignty of any fellow man, but to that of God the Creator and First Cause of all, to whom he is made subject by the law of nature; nor does a man allow himself to be coerced by the imagination of any human teacher, but by the eternal and immutable truth. He attains at once the natural good of the mind and mental freedom. For truth as proceeding from the authoritative teaching of Christ, sets in a clear light the intrinsic character and relative importance of things, whatever they may be, and thus instructed and obedient to the truth which he sees, he will not subject himself to creatures, but creatures to himself, he will not let passion rule reason, but will make reason rule passion; casting off the pernicious slavery of sin and error, he will be made free with the best kind of freedom—"You shall know the truth, and the truth shall make you free." It is plain, therefore, that those whose minds refuse to acknowledge Christ are obstinately striving against God. Having escaped from the divine subjection, they will be no more their own masters for that, but will come under some human authority; they will choose, indeed, as men do, some one to listen to, to obey, and to follow as their master. Besides this, debarring themselves from theological studies and confining the exercise of their minds within a more circumscribed sphere, they will come less efficiently trained to the consideration of subjects with which reason properly deals. There are many things in nature on the investigation or explanation of which theology sheds considerable light. And often, to punish men's pride, God suffers them to miss the truth so as to chastise them in the very thing in which they have sinned. For one or other of these reasons very many men who seem endowed with great intellectual capacity and of profound erudition have nevertheless in their investigations of nature fallen into the most absurd and egregious mistakes.

It is certain, therefore, that in Christianity the understanding should be wholly and unreservedly resigned to the divine authority. If when reason thus submits, our spiritual pride, which is so strong in us, suffers re-

pression and feels pain, that proves all the more that in a Christian there ought to be patient endurance not merely of the will, but of the mind as well. We would wish especially to note for those who dream of and openly prefer some discipline of thought and action in Christianity, less rigorous and more indulgent to human nature, that this supposes that we should have little or nothing to put up with. They have no notion of the spirit of faith and of Christian institutions, they do not see that the Cross meets us everywhere as the standard of life and the banner under which we must always fight if we would follow Christ, not in name only, but in deed and in truth.

God alone is Life. All other beings partake of, but are not, Life. Moreover from all eternity, and by His proper nature Christ is "the Life" equally as He is "the Truth, being God of God. From Him, as from its ultimate and most august beginning, all life has flowed down upon the world and will forever flow; all that is, has its being from Him; all that lives, lives by Him, for by the Word 'all things were made, and without Him was nothing made that was made.'

So much for the natural life. But above We alluded to a much better and much more desirable life, won for us by the sacrifice of Christ, viz., the life of grace, the most blessed end of which is the life of glory, to which all our thoughts and actions should be referred. The whole meaning of Christian doctrine and precepts is that "we being dead to sin, should live to justice," that is to say, to virtue and holiness, in which the moral life of the soul consists with the well founded hope of everlasting happiness.

But justice in its true and proper sense, the justice which attains to salvation is fed by Christian faith and by that alone. "The just man liveth by faith;" "Without faith it is impossible to please God." It follows that Jesus Christ, who is the author and parent and upholder of faith, maintains and supports our moral life chiefly by the ministry of the Church. To her administration, in keeping with His benign and most provident purpose, He has committed the appropriate means of generating and preserving the virtue of which We speak, and of reviving it when dead. The force then, which generates and conserves the virtues necessary to salvation disappears when morality is divorced from divine faith; and, truly, those who would have morals directed in the path of virtue by the sole authority of reason, rob man of his highest dignity, and most perniciously deprive him of his supernatural life and throw him back on the merely natural. Not that man is unable to recognize and observe many natural precepts by the light of reason, but even if he recognize and observe them all without stumbling for the whole of his life, which without the grace of our Redeemer helping him, he could not do, yet vain would be his confidence of obtaining eternal salvation if destitute of faith. "If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up, and cast him into the fire, and he burneth." "He that believeth not shall be condemned." How little that kind of virtue which despises faith avails in the end, and what sort of fruit it brings forth, we see only too plainly.

Why is it that with so much zeal displayed for establishing and augmenting the commonwealth, nations still have to labor and yet fare so ill in so many important things more and more each year? They say indeed that civil society is self-dependent, that it can go on happily without the protection of Christian institutions, that by its own un-

aided energies it can reach its goal. Hence they prefer to have public affairs conducted on a secular basis, so that in civil discipline and public life there are always fewer and fewer traces discernible of the old religious spirit. They do not see what they are doing. Take away the supremacy of God, who judges right and wrong; and law necessarily loses its paramount authority, while at the same time justice is undermined, these two being the strongest and most essential bonds of social union. In the same way, when the hope and expectation of immortality are gone, it is only human to seek greedily after perishable things, and everyone will try, in proportion to his power, to clutch a larger share of them. Hence spring jealousies, envies, hatreds; the most iniquitous plots to overthrow all power and mad schemes of universal ruin are formed. There is no peace abroad, nor security at home and social life is made hideous by crime.

In such strife of passions, in such impending perils, we must either look for utter ruin, or some effective remedy must be found without delay. To restrain evil-doers, to soften the manners of our populations, to deter them from committing crimes by legislative intervention, is right and necessary; but that is by no means all. The healing of the nations goes deeper; a mightier influence must be invoked than human endeavor, one that may touch the conscience and reawaken the sense of duty, the same influence that has once already delivered from destruction a world overwhelmed with far greater evils.

Do away with the obstacles to the spirit of Christianity; revive and make it strong in the state, and the state will be recreated. The strife between high and low will at once be appeased, and each will observe with mutual respect the rights of the other. If they listen to Christ, the prosperous and the unfortunate will both alike remember their duty; the one will feel that they must keep justice and charity, if they would be saved, the other that they must show temperance and moderation. Domestic society will have been solidly established under a salutary fear of the divine commands and prohibitions; and so likewise in society at large, the precepts of the natural law will prevail, which tells us that it is right to respect lawful authority, and to obey the laws, to do no seditious act, nor contrive anything by unlawful association. Thus when Christian law exerts its power without being thwarted by anything, naturally and without effort, the order of society is maintained as constituted by Divine Providence, and prosperity and public safety are secured. The security of the state demands that we should be brought back to Him from whom we ought never to have departed, to Him who is the way, the truth and the life, not as individuals merely, but as human society through all its extent. Christ our Lord must be reinstated as the Ruler of human society. It belongs to Him, as do all its members. All the elements of the commonwealth; legal commands and prohibitions, popular institutions, schools, marriage, home-life, the workshop, and the palace, all must be made to come to that fountain and imbibe the life that comes from Him. No one should fail to see that on this largely depends the civilization of nations, which is so eagerly sought, but which is nourished and augmented not so much by bodily comforts and conveniences, as by what belongs to the soul, viz., commendable lives and the cultivation of virtue.

Many are estranged from Jesus Christ rather through ignorance than perversity; many study man and the universe around

him with all earnestness, but very few study the Son of God. Let it be the first things then to dispel ignorance by knowledge, so that He may not be despised or rejected as unknown. We call upon Christians everywhere to labor diligently to the utmost of their power to know their Redeemer. Any one who regards Him with a sincere and candid mind, will clearly perceive that nothing can be more salutary than His law, or more divine than His doctrine. In this, your authority and co-operation, Venerable Brethren, will marvellously assist, as will also the zeal and assiduity of the clergy at large. Think it the chief part of your duty to engrave in the hearts of your people the true knowledge, and, We might almost say the image, of Jesus Christ, and to illustrate

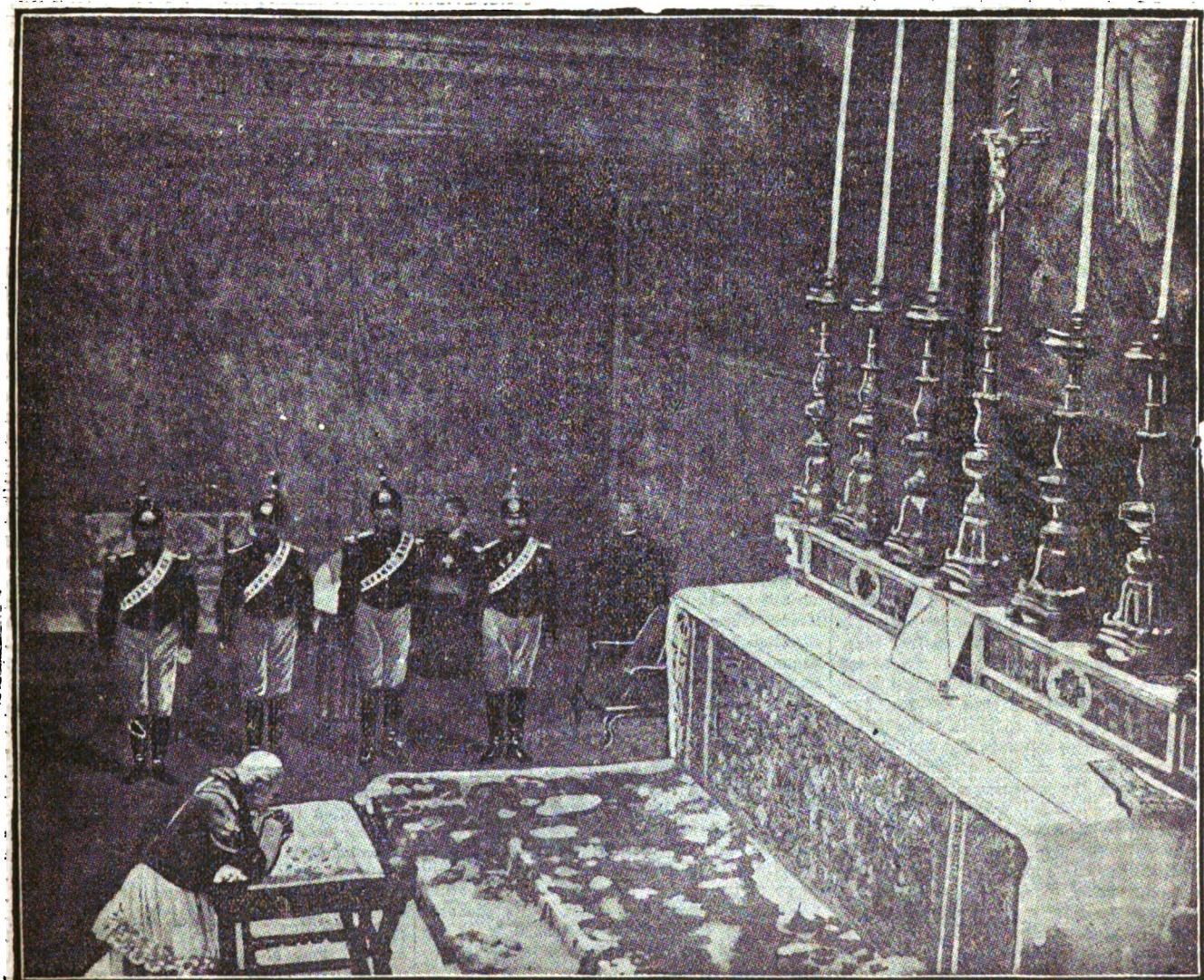
in your letters, your discourses, your schools and colleges, your public assemblies, whenever occasion serves, His charity, His benefits and institutions. About the "rights of man," as they are called, the multitude has heard enough; it is time they should hear of the rights of God. That the present is a suitable time, is shown by the good impulses of many which have already, as We have said, been awakened, and in particular by the many evidences which have been given of piety towards the Redeemer, a piety which, if it please God, we shall hand down to the next century with the promise of a better age. But as the matter in hand is one in which success can only be looked for through Divine grace, let us with a common impulse and with earnest prayers invoke the mercy

of Almighty God, that He would not suffer those to perish whom He has freed by shedding His blood, that He would graciously regard this age, which has, indeed, been grievously remiss, but has suffered much and bitterly, too, in expiation of its sins; and that He would, benignantly embracing all peoples and classes of men, remember the word which He spoke: "If I be lifted up from the earth, I will draw all things to Myself."

In promise of divine gifts, and in witness of our paternal benevolence, Venerable Brethren, we impart to your clergy and people most lovingly in the Lord our Apostolic benediction.

Given at Rome at St. Peter's November 1, 1900, the twenty-third year of our Pontificate.
LEO XIII., Pope.

THE POPE AT HIS DEVOTIONS IN THE SISTINE CHAPEL.



(From the London Sphere.)

Christian Democracy

Apostolical Letter, January 18, 1901.

Venerable Brothers, Health and Apostolic Benediction.

THE grave discussions on economical questions which for some time passed have disturbed the peace of several countries of the world are growing in frequency and intensity, to such a degree that the minds of thoughtful men are filled, and rightly so, with worry and alarm. These discussions take their rise in the bad philosophical and ethical teaching which is now widespread among the people. The changes also which the mechanical inventions of the age have introduced, the rapidity of communication between places and the devices of every kind for diminishing labor and increasing gain all add bitterness to the strife; and lastly matters have been brought to such a pass by the struggle between capital and labor, fomented as it is by professional agitators that the countries where these disturbances most frequently occur find themselves confronted with ruin and disaster.

At the very beginning of Our Pontificate We clearly pointed out what the peril was which confronted Society on this head, and We deemed It Our duty to warn Catholics, in unmistakable language, how great the error was which was lurking in the utterances of Socialism, and how great the danger was that threatened not only their temporal possessions, but also their morality and religion. That was the purpose of Our Encyclical Letter which We published on December 18, 1878, but as these dangers day by day threatened still greater disaster both to individuals and the commonwealth, We strove with all the more energy to avert them. This was the object of Our Encyclical of May 15, 1891, in which We dwelt at length on the rights and duties which both classes of Society—those namely, who control capital and those who contribute labor—are bound in relation to each other; and at the same time We made it evident that the remedies which are most useful to protect the cause of Religion and to terminate the contest between the different classes of Society were to be found in the precepts of the Gospel.

Nor, with God's grace, were Our hopes entirely frustrated. Even those who are not Catholics, moved by the power of truth, avowed that the Church must be credited with a watchful care over all classes of Society, and especially those whom fortune had least favored. Catholics, of course, profited abundantly by these Letters, for they not only received encouragement and strength for the admirable enterprises in which they were engaged, but also obtained the light which they desired, by the help of

which they were able with greater safety and with more plentiful blessings to continue the efforts which they had been making in the matter of which We are now speaking. Hence it happened that the differences of opinion which prevailed among them were either removed or their acrimony diminished and the discussion laid aside. In the work which they had undertaken this was effected, viz., that in their efforts for the elevation of the poorer classes, especially in those places where the trouble is greatest, many new enterprises were set on foot; those which were already established were increased and all reaped the blessing of a greater stability imparted to them. Some of these works were called Bureaus of the People, their object being to supply information. Rural Savings Banks had been established, and various Associations, some for mutual aid, others of relief were organized. There were Workingmen's Societies and other enterprises for work or beneficence. Thus under the auspices of the Church united action of Catholics was secured as well as wise discrimination exercised in the distribution of help for the poor who are often as badly dealt with by chicanery and exploitation of their necessities as they are oppressed by Indigence and toll. These schemes of popular benevolence were at first distinguished by no particular appellation. The name of Christian Socialism with its derivatives which was adopted by some was very properly allowed to fall into disuse. Afterwards some asked to have it called The Popular Christian Movement. In the countries most concerned in this matter there are some who are known as Christian Socialists. Elsewhere the movement is described as Christian Democracy, and its partisans Christian Democrats, in contradistinction to those who are designated as Socialists, and whose system is known as Social Democracy. Not much exception is taken to the former, i. e., Christian Socialism, but many excellent men find the term Christian Democracy objectionable. They hold it to be very ambiguous, and for this reason open to two objections. It seems by implication to covertly favor popular government and to disparage other methods of political administration. Secondly, it appears to belittle religion by restricting its scope to the care of the poor, as if the other sections of Society were not of its concern. More than that, under the shadow of its name there might easily lurk a design to attack all legitimate power either civil or sacred. Wherefore, since this discussion is now so widespread, so exaggerated and so bitter, the consciousness of duty warns Us

to put a check on this controversy and to define what Catholics are to think on this matter. We also propose to describe how the movement may extend its scope and be made more useful to the commonwealth.

What Social Democracy is and what Christian Democracy ought to be assuredly no one can doubt. The first, with due consideration to the greater or less intemperance of its utterance, is carried to such an excess by many as to maintain that there is really nothing existing above the natural order of things, and that the acquirement and enjoyment of corporal and external goods constitute man's happiness. It aims at putting all government in the hands of the people, reducing all ranks to the same level, abolishing all distinction of class, and finally introducing community of goods. Hence, the right of ownership is to be abrogated, and whatever property a man possesses, or whatever means of livelihood he has, is to be common to all.

As against this, Christian Democracy, by the fact that it is Christian, is built, and necessarily so, on the basic principles of Divine Faith, and provides for the betterment of the masses with the ulterior object of availing itself of the occasion to fashion their minds for things which are everlasting. Hence, for Christian Democracy justice is sacred; it must maintain that the right of acquiring and possessing property cannot be impugned, and it must safeguard the various distinctions and degrees which are indispensable in every well-ordered commonwealth. Finally it must endeavor to preserve in every human society the form and the character which God ever impressed on it. It is clear, therefore, that there is nothing in common between Social and Christian Democracy. They differ from each other as much as the sect of Socialism differs from the profession of Christianity.

Moreover it would be a crime to distort this name of Christian Democracy to politics, for although democracy, both in its philological and philosophical significations, implies popular government, yet in its present application it is so to be employed that, moving from it all political significance, it is to mean nothing else than a benevolent and Christian movement in behalf of the people. For the laws of nature and of the Gospel, which by right are superior to all human contingencies, are necessarily independent of all modifications of civil government, while at the same time they are in concord with everything that is not repugnant to morality and justice. They are, therefore, and they must remain absolutely free from political parties

and have nothing to do with the various changes of administration which may occur in a nation; so that Catholics may and ought to be citizens according to the constitution of any state, guided as they are by those laws which command them to love God above all things, and their neighbors as themselves. This has always been the discipline of the Church. The Roman Pontiffs acted upon this principle, whenever they dealt with different countries, no matter what might be the character of their governments. Hence, the mind and the action of Catholics who are devoted to the amelioration of the working classes, can never be actuated with the purpose of favoring and introducing one government in place of another.

In the same manner, from Christian Democracy. We must remove another possible subject of reproach, namely: that while looking after the advantage of the working people they should act in such a manner as to forget the upper classes of Society; for they also are of the greatest use in preserving and perfecting the commonwealth. As We have explained, the Christian law of charity will prevent Us from so doing. For it extends to all classes of Society, and all should be treated as members of the same family, as children of the same Heavenly Father, as redeemed by the same Saviour, and called to the same eternal heritage. Hence the doctrine of the Apostle who warns us that: "we are one body and one spirit called to the one hope in our vocation; one Lord, one faith and one Baptism; one God and the Father of all who is above all, and through all, and in us all." Wherefore on account of the nature of the union which exists between the different classes of Society and which Christian brotherhood makes still closer, it follows that no matter how great Our devotion may be in helping the people, We should all the more keep Our hold upon the upper classes, because association with them is proper and necessary, as We shall explain later on, for the happy issue of the work in which We are engaged.

Let there be no question of fostering under this name of Christian Democracy any intention of diminishing the spirit of obedience, or of withdrawing people from their lawful rulers. Both the natural and the Christian law command us to revere those who, in their various grades, are above us in the State, and to submit ourselves to their just commands. It is quite in keeping with our dignity as men and Christians to obey not only exteriorly but from the heart, as the Apostle expresses it, for conscience sake, when He commands us to keep our soul subject to the higher powers. It is abhorrent to the profession of a Christian for any one to be unwilling to be subject and obedient to those who rule in the Church, and first of all to the bishops whom (without prejudice to the universal power of the Roman Pontiff) "the Holy Ghost has placed to rule the Church of God which Christ has purchased by His blood." He who thinks or acts otherwise is guilty of ignoring the grave precept of the Apostle who bids us to obey our rulers and to be subject to them, for they watch, having to give an account of our souls. Let the faithful everywhere implant these principles deep in their souls, and put them in practice in their daily life, and let the ministers of the Gospel meditate them profoundly, and incessantly labor not merely by exhortation but especially by example to make them enter into the souls of others.

We have recalled these matters which on other occasions We have made the subject of Our instructions, in the hope that all attention

sion about the name of Christian Democracy will cease and that all suspicion of any danger coming from what the name signifies will be put at rest. And with reason do We hope so; for neglecting the opinions of certain men, with regard to the power and the efficacy of this kind of Christian Democracy, which at times are exaggerated and are not free from error, let no one however condemn that zeal which, according to the natural and Divine law, has this for its object, viz.: to make the condition of those who toll more tolerable; to enable them to obtain, little by little, those means by which they may provide for the future; to help them to practice in public and in private the duties which morality and religion inculcate; to aid them to feel that they are not animals but men, not heathens but Christians, and so to enable them to strive more zealously and more eagerly for the one thing which is necessary, viz.: that ultimate good for which we are all born into this world. This is the intention, this is the work of those who wish that the people should be animated by Christian sentiments and should be protected from the contamination of Socialism which threatens them:

We have designedly made mention here of virtue and religion. For, it is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion. For even though wages are doubled and the hours of labor are shortened and food is cheapened, yet if the workingman hearkens to the doctrines that are taught on this subject, as he is prone to do, and is prompted by the examples set before him to throw off respect for God and to enter upon a life of immorality, his labors and his gain will avail him naught.

Trial and experience have made it abundantly clear that many a workman lives in cramped and miserable quarters, in spite of his shorter hours and larger wages, simply because he has cast aside the restraints of morality and religion. Take away the instinct which Christian virtue has planted and nurtured in men's hearts, take away prudence, temperance, frugality, patience and other correct natural habits, no matter how much he may strive, he will never achieve prosperity. That is the reason why We have incessantly exhorted Catholics to enter these associations for bettering the condition of the laboring classes, and to organize other undertakings with the same object in view; but We have likewise warned them that all this should be done under the auspices of religion, with its help and under its guidance.

The zeal of Catholics on behalf of the masses is especially noteworthy by the fact that it is engaged in the very field in which, under the benign inspiration of the Church, the active industry of charity has always labored, adapting itself in all cases to the varying exigencies of the times. For the law of mutual charity perfects, as it were, the law of justice, not merely by giving each man his due and in not impeding him in the exercise of his rights, but also by befriending him in case of need, "not with the word alone, or the lips, but in deed and in truth"; being mindful of what Christ so lovingly said to His own: "A new commandment I give unto you, that you love one another as I have loved you, that you also one love another. By this shall all men know that you are my disciples, if you have love one for the other." This zeal is coming

to the rescue of Our fellowmen should, of course, be solicitous, first for the imperishable good of the soul, but it must not neglect what is necessary and helpful for the body.

We should remember what Christ said to the disciples of the Baptist who asked him: "Art thou he that art to come or look we for another?" He invoked, as the proof of the mission given to Him among men, His exercise of charity, quoting for them the text of Isaías: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again the poor have the gospel preached to them." And speaking also of the last judgment and of the rewards and punishments He will assign, He declared that He would take special account of the charity men exercised toward each other. And in that discourse there is one thing that especially excites our surprise, viz.: that Christ omits those works of mercy which comfort the soul and refers only to external works which, although done in behalf of men, He regards as being done to Himself. "For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you covered Me; sick and you visited Me; I was in prison and you came to Me."

To the teachings which enjoin the two-fold charity of spiritual and corporal works, Christ adds His own example so that no one may fail to recognize the importance which He attaches to it. In the present instance we recall the sweet words that came from His paternal heart: "I have pity on the multitude," as well as the desire He had to assist them even if it were necessary to invoke His miraculous power. Of His tender compassion we have the proclamation made in Holy Writ, viz.: that "He went about doing good and healing all that were oppressed by the devil." This law of charity which He imposed upon His apostles, they in the most holy and zealous way put into practice; and after them those who embraced Christianity originated that wonderful variety of institutions for alleviating all the miseries by which mankind is afflicted. And these institutions carried on and continually increased their powers of relief and were the especial glories of Christianity and of the civilization of which it was the source, so that right-minded men never fail to admire those foundations, aware as they are of the proneness of men to concern themselves about their own and neglect the needs of others.

Nor are we to eliminate from the list of good works the giving of money for charity, in pursuance of what Christ has said: "But yet that which remaineth, give alms." Against this, the Socialist cries out and demands its abolition as injurious to the native dignity of man. But if it is done in the manner which the Scripture enjoins, and in conformity with the true Christian spirit, it neither connotes pride in the giver nor inflicts shame upon the one who receives. Far from being dishonorable for man it draws closer the bonds of human society by augmenting the force of the obligation of the duties which men are under with regard to each other. No one is so rich that he does not need another's help; no one so poor as not to be useful in some way to his fellowman; and the disposition to ask assistance from others with confidence, and to grant it with kindness is part of our very nature. Thus justice and charity are so linked with each other, under the equitable and sweet law of Christ, as to form an admirable cohesive power in human society and to lead all of its members to form a part of

providence in looking after their own and in seeking the common good as well.

As regards not merely the temporary aid given to the laboring classes, but the establishment of permanent institutions in their behalf, it is most commendable for charity to undertake them. It will thus see that more certain and more reliable means of assistance will be afforded to the necessitous. That kind of help is especially worthy of recognition which forms the minds of mechanics and laborers to thrift and foresight so that in course of time they may be able, in part at least, to look out for themselves. To aim at that is not only to dignify the duty of the rich toward the poor, but to elevate the poor themselves; for while it urges them to work for a better degree of comfort in their manner of living, it preserves them meantime from danger by checking extravagance in their desires, and acts as a spur in the practice of the virtues proper to their state. Since therefore, this is of such great avail and so much in keeping with the spirit of the times, it is a worthy object for charity to undertake with all prudence and zeal.

Let it be understood, therefore, that this devotion of Catholics to comfort and elevate the mass of the people is in keeping with the spirit of the Church and is most comfortable to the example which the Church has always held up for imitation: It matters very little whether it goes under the name of "The Popular Christian Movement," or "Christian Democracy," if the instructions that have been given by Us be fully carried out with the submission that is due. But it is of the greatest importance that Catholics should be one in mind, will and action in a matter of such great moment. And it is also of importance that the influence of these undertakings should be extended by the multiplication of men and means devoted to the same object.

Especially must there be appeals to the kindly assistance of those whose rank, worldly wealth and culture give them importance in the community. If their help is excluded, scarcely anything can be done which will be of any assistance for the wants which now clamor for satisfaction in this matter of the well-being of the people. Assuredly the more earnestly many of those who are prominent in the State conspire effectively to attain that object the quicker and surer will the end be reached. We wish them to understand that they are not at all free to look after or neglect those who happen to be beneath them, but that it is a strict duty which binds them. For no one lives only for his personal advantage in a community; he lives for the common good as well, so that when others cannot contribute their share for the general object, those who can do so are obliged to make up the deficiency. The very extent of the benefits they have received increases the burden of their responsibility, and a stricter account will have to be rendered to God who bestowed those blessings upon them. What should also urge all to the fulfillment of their duty in this regard is the widespread disaster which will eventually fall upon all classes of Society, if this assistance does not arrive in time; and therefore is it that he who neglects the cause of the distressed poor is not doing his duty to himself or to the State.

If this social movement extends its scope far and wide in a true Christian fashion, and grows in its proper and genuine spirit, there will be no danger, as is feared, that those other institutions, which the piety of our ancestors have established and which are

now flourishing, will decline or be absorbed by new foundations. Both of them spring from the same root of charity and religion, and not only do not conflict with each other, but can be made to coalesce and combine so perfectly as to provide by a union of their benevolent resources in a more efficacious manner against the graver perils and necessities of the people which confront us to-day.

The condition of things at present proclaims, and proclaims vehemently, that there is need for a union of brave minds with all the resources they can command. The harvest of misery is before Our eyes, and the dreadful projects of the most disastrous national upheavals are threatening Us from the growing power of the socialistic movement. They have insidiously worked their way into the very heart of the State, and in the darkness of their secret gatherings, and in the open light of day, in their writings and their harangues, they are urging the masses onward to sedition; they fling aside religious discipline; they scorn duties and clamor only for rights; they are working incessantly on the multitudes of the needy which daily grow greater, and which, because of their poverty, are easily deluded and hurried off into ways that are evil. It is equally the concern of the State and of Religion, and all good men should deem it a sacred duty to preserve and guard both in the honor which is their due.

That this most desirable agreement of wills should be maintained, it is essential that all refrain from giving any causes of dissension in hurting and alienating the minds of others. Hence in newspapers and in speeches to the people, let them avoid subtle and useless questions which are neither easy to solve nor to understand except by minds of unusual ability, and only after the most serious study. It is quite natural for people to think differently in doubtful questions, but those who address themselves to these subjects in a proper spirit will preserve their mental calm and not forget the respect which is due to those who differ from them. If minds see things in another light it is not necessary to become alienated forthwith. To whatever opinion a man's judgment may incline, if the matter is yet open to discussion let him keep it, provided his mental attitude is such that he is ready to yield if the Holy See should otherwise decide.

This Catholic action, of whatever description it may be, will work with greater effect if all of the various associations, while preserving their individual rights, move together under one primary and directive force.

In Italy We desire that this directive force should emanate from the Catholic Congresses and Reunions so often praised by Us, to further which Our Predecessor and We Ourselves have ordered that these meetings should be controlled and guided by the Bishops of the country. So let it be for other nations, in case there be any leading organization of this description to which this matter has been legitimately intrusted.

Now in all questions of this sort where the interest of the Church and the Christian people are so closely allied, it is evident what they who are in the sacred ministry should do, and it is clear how industrious they should be in inculcating right doctrine and in teaching the duties of prudence and charity. To go out and move among the people, to exert a healthy influence on them by adapting themselves to the present condition of things is what more than once in addressing the clergy we have advised. More frequently also in writing to the Bishops and other dignitaries of the Church, and especially of

late (to the Minister General of the Minorites, November 25, 1898) We have lauded this affectionate solicitude for the people and declared it to be the especial duty of both the secular and regular clergy. But in the fulfilment of this obligation let there be the greatest caution and prudence exerted, and let it be done after the fashion of the saints. Francis, who was poor and humble, Vincent of Paul, the Father of the afflicted classes, and very many others whom the Church keeps ever in her memory, were wont to lavish their care upon the people, but in such wise as not to be engrossed overmuch or to be unmindful of themselves or to let it prevent them from laboring with the same assiduity in the perfection of their own soul and the cultivation of virtue.

There remains one thing upon which we desire to insist very strongly, in which not only the ministers of the gospel, but also all those who are devoting themselves to the cause of the people, can with very little difficulty bring about a most commendable result. That is to inculcate in the minds of the people, in a brotherly way and whenever the opportunity presents itself, the following principles, viz.: to keep aloof on all occasions from seditious acts and seditious men; to guard inviolate the rights of others; to show a proper respect to superiors; to willingly perform the work in which they are employed; not to grow weary of the restraint of family life which in many ways is so advantageous; to keep to their religious practices above all, and in their hardships and trials to have recourse to the Church for consolation. In the furtherance of all this, it is very efficacious to propose the splendid example of the Holy Family of Nazareth, and to advise the invocation of its protection, and it also helps to remind the people of the examples of sanctity which have shone in the midst of poverty, and to hold up before them the reward that awaits them in the better life to come.

Finally we recur again to what we have already declared and we insist upon it most solemnly, viz.: that whatever projects individuals or associations form in this matter should be done with due regard to Episcopal authority and absolutely under Episcopal guidance. Let them not be led astray by an excessive zeal in the cause of charity. If it leads them to be wanting in proper submission it is not a sincere zeal; it will not have any useful result and cannot be acceptable to God. God delights in the souls of those who put aside their own designs and obey the rulers of His Church as if they were obeying Him; He assists them even when they attempt difficult things and benignly leads them to their desired end. Let them show also examples of virtue, so as to prove that a Christian is a hater of idleness and indulgence, that he gives willingly from his goods for the help of others, and that he stands firm and unconquered in the midst of adversity. Examples of that kind have a power of moving people to dispositions of soul that make for salvation, and have all the greater force as the condition of those who give them is higher in the social scale.

We exhort you, Venerable Brethren, to provide for all this, as the necessities of men and of places may require, according to your prudence and your zeal, meeting as usual in council to combine with each other in your plans for the furtherance of these projects. Let your solicitude watch and let your authority be effective in controlling, compelling, and also in preventing, lest any one under the pretext of good should cause the vigor of sacred discipline to be relaxed or the order which Christ has established in His Church

to be disturbed. Thus by the correct, concurrent, and ever-increasing labor of all Catholics, the truth will flash out more brilliantly than ever, viz.: that truth and true prosperity flourish especially among those peoples whom the Church controls and influences; and that she holds it as her sacred duty to admonish every one of what the law of God enjoins, to unite the rich and the poor in the bonds of fraternal charity, and to lift up and strengthen men's souls in the times when adversity presses heavily upon them.

Let Our commands and Our wishes be con-

firmed by the words which are so full of apostolic charity which the Blessed Paul addressed to the Romans: "I beseech you therefore brethren, be reformed in the newness of your mind; he that giveth, with simplicity; he that ruleth, with carefulness; he that sheweth mercy, with cheerfulness. Let love be without dissimulation—hating that which is evil; clinging to that which is good; loving one another with the charity of brotherhood; with honor preventing one another; in carefulness, not slothful; rejoicing in hope; patient in tribulation; instant in prayer. Communicating to, the necessities of the saints.

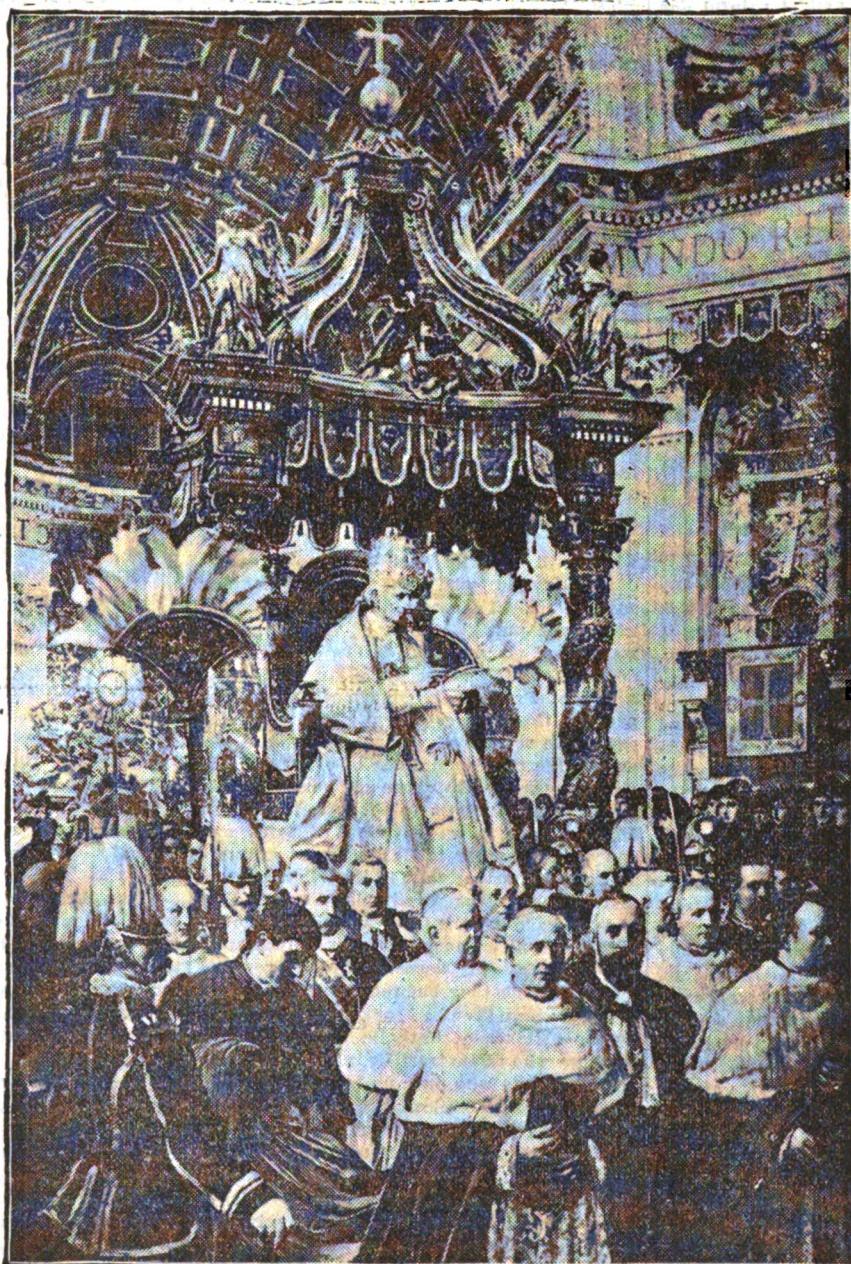
Pursuing hospitality. Rejoice with them that rejoice; weep with them that weep; being of one mind to one another; to no man rendering evil for evil; providing good things not only in the sight of God but also in the sight of men."

As a pledge of these benefits receive the Apostolic Benediction which Venerable Brethren We grant most lovingly in the Lord to you and your clergy and people.

Given at Rome in St. Peter's the 18th day of January, 1901, in the 23d year of Our Pontificate.

LEO XIII., Pope.

THE PAPAL PROCESSION AT THE POPE'S JUBILEE MASS.



The War Waged Against the Church.

Apostolical Letter, March 19, 1902.

VENERABLE Brothers: — Health and Apostolic Benediction.

Having come to the 25th year of Our Apostolic Ministry, and being astonished Ourselves at the length of the way which We have traveled amidst painful and continual cares, We are naturally inspired to lift Our thoughts to the ever blessed God, who, with so many other favors, has deigned to accord Us a Pontificate the length of which has scarcely been surpassed in history. To the Father of all mankind, therefore, to Him who holds in His hands the mysterious secret of life, ascends, as an imperious need of the heart, the canticle of Our thanksgiving. Assuredly the eye of man cannot pierce all the depths of the designs of God in thus prolonging Our old age beyond the limits of hope: here We can only be silent and adore. But there is one thing which We do well understand; namely, that as it has pleased Him, and still pleases Him, to preserve Our existence, a great duty is incumbent on Us—to live for the good and the development of His immaculate spouse, the holy Church; and far from losing courage in the midst of cares and pains, to consecrate to Him the remainder of Our strength unto Our last sigh.

After paying a just tribute of gratitude to Our Heavenly Father, to Whom be honor and glory for all eternity, it is most agreeable to Us to turn Our thoughts and address Our words to you, Venerable Brothers, who, called by the Holy Ghost to govern the appointed portions of the flock of Jesus Christ, share thereby with Us in the struggle and triumph, the sorrows and joys, of the ministry of Pastors. No, they shall never fade from Our memory, those frequent and striking testimonials of religious veneration which you have lavished upon Us during the course of Our Pontificate, and which you still multiply with emulation full of tenderness in the present circumstances. Intimately united with you already by Our duty and Our paternal love, We are more closely drawn by those proofs of your devotedness, so dear to Our heart, less for what was personal in them in Our regard than for the inviolable attachment which they denote to this Apostolic See, center and mainstay of all the Sees of Catholicity. If it has always been necessary, that, according to the different grades of the ecclesiastical hierarchy, all the children of the Church should be sedulously united by the bonds of mutual charity and by the pursuit of the same objects, so as to form but one heart and one soul, this union is become in our day more indispensable than ever. For who can ignore the vast conspiracy of hostile forces

which aims to-day at destroying and making disappear the great work of Jesus Christ, by endeavoring, with a fury which knows no limits, to rob man, in the intellectual order, of the treasure of heavenly truths, and, in the social order, to obliterate the most holy, the most salutary Christian institutions. But by all this you yourselves are impressed every day. You who, more than once, have poured out to Us your anxieties and anguish, deplored the multitude of prejudices, the false systems and errors which are disseminated with impunity amongst the masses of the people. What snares are set on every side for the souls of those who believe! What obstacles are multiplied to weaken, and if possible to destroy the beneficent action of the Church! And, meanwhile, as if to add derision to injustice, the Church herself is charged with having lost her pristine vigor, and with being powerless to stem the tide of overflowing passions which threaten to carry everything away.

We would wish, Venerable Brothers, to entertain you with subjects less sad, and more in harmony with the great and auspicious occasion which induces Us to address you. But nothing suggests such tenor of discourse—neither the grievous trials of the Church which call with instance for prompt remedies: nor the conditions of contemporary society, which, already undermined from a moral and material point of view, tend toward a yet more gloomy future by the abandonment of the great Christian traditions; a law of Providence, confirmed by history, proving that the great religious principles cannot be renounced without shaking at the same time the foundations of order and social prosperity. In those circumstances, in order to allow souls to recover, to furnish them with a new provision of faith and courage, it appears to Us opportune and useful to weigh attentively, in its origin, causes, and various forms, the implacable war that is waged against the Church; and in denouncing its pernicious consequences to indicate a remedy. May Our words, therefore, resound loudly, though they but recall truths already asserted; may they be hearkened to, not only by the children of Catholic unity, but also by those who differ from Us, and even by the unhappy souls who have no longer any faith; for they are all children of one Father, all destined for the same supreme good; may Our words, finally, be received as the testament which, at the short distance that separates Us from eternity. We would wish to leave to the people as a presage of the salvation which We desire for all.

During the whole course of her history the Church of Christ has had to combat and suf-

fer for truth and justice. Instituted by the Divine Redeemer Himself to establish throughout the world the Kingdom of God, she must, by the light of the Gospel law, lead fallen humanity to its immortal destinies; that is, to make it enter upon the possession of the blessings without end which God has promised us, and to which our unaided natural power could never rise—a heavenly mission in the pursuit of which the Church could not fail to be opposed by the countless passions begotten of man's primal fall and consequent corruption—pride, cupidity, unbridled desire of material pleasures; against all the vices and disorders springing from those poisonous roots the Church has ever been the most potent means of restraint. Nor should we be astonished at the persecutions which have arisen, in consequence, since the Divine Master foretold them, and they must continue as long as this world endures. What words did He address to His Disciples when sending them to carry the treasure of His doctrines to all nations? They are familiar to us all: "You will be persecuted from city to city; you will be hated and despised for My Name's sake; you will be dragged before the tribunals, and condemned to extreme punishment." And wishing to encourage them for the hour of trial, He proposed Himself as their example: "If the world hate you, know ye that it hated Me before you."

Certainly, no one, who takes a just and unbiased view of things, can explain the motive of this hatred. What offense was ever committed, what hostility deserved by the Divine Redeemer? Having come down amongst men through an impulse of Divine charity, He had taught a doctrine that was blameless, consoling, most efficacious to unite mankind in a brotherhood of peace and love; He had coveted neither earthly greatness nor honor; He had usurped no one's right; on the contrary, He was full of pity for the weak, the sick, the poor, the sinner and the oppressed; hence His life was but a passage to distribute with munificent hand His benefits amongst men. We must acknowledge, in consequence, that it was simply by an excess of human malice, so much the more deplorable because unjust, that, nevertheless, He became, in truth, according to the prophecy of Simeon, "a sign to be contradicted."

What wonder, then, if the Catholic Church, which continues His Divine mission, and is the incorruptible depositary of His truths, has inherited the same lot. The world is always consistent in its way. Near the sons of God are constantly present the satellites of that great adversary of the human race,

who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world. It is on this account that the spirit of the world, in the presence of law and of him who announces it in the name of God, swells with the measureless pride of an independence that ill befits it. Alas, how often, in more stormy epochs, with unheard of cruelty and shameless injustice, and to the evident undoing of the whole social body, have the adversaries banded themselves together for the foolhardy enterprise of dissolving the work of God! And not succeeding with one manner of persecution, they adopted others. For three long centuries, the Roman Empire, abusing its brute force, scattered the bodies of martyrs through all its provinces, and bathed with their blood every foot of ground in this sacred city of Rome; while heresy, acting in concert, whether hidden beneath a mask or with open effrontery with sophistry and snare, endeavored to destroy at least the harmony and unity of faith. Then were set loose, like a devastating tempest, the hordes of barbarians from the north, and the Moslems from the south, leaving in their wake only ruins in a desert. So has been transmitted from age to age the melancholy heritage of hatred by which the Spouse of Christ has been overwhelmed. There followed a Caesarism as auspicious as powerful, jealous of all other power, no matter what development it might itself have thence acquired, which incessantly attacked the Church, to usurp her rights and tread her liberties under foot. The heart bleeds to see this mother so often oppressed with anguish and woes unutterable. However, triumphing over every obstacle, over all violence, and all tyrannies, she pitched her peaceful tents more and more widely; she saved from disaster the glorious patrimony of arts, history, science and letters; and imbuing deeply the whole body of society with the spirit of the Gospel, she created Christian civilization—that civilization to which the nations, subjected to its beneficent influence, owe the equity of their laws, the mildness of their manners, the protection of the weak, pity for the afflicted and the poor, respect for the rights and dignity of all men, and, thereby, as far as it is possible amidst the fluctuations of human affairs, that calm of social life which springs from the just and prudent alliance between justice and liberty.

Those proofs of the intrinsic excellence of the Church are as striking and sublime as they have been enduring. Nevertheless, as in the Middle Ages and during the first centuries, so in those nearer our own, we see the Church assailed more harshly, in a certain sense at least, and more distressingly than ever. Through a series of well-known historical causes, the pretended Reformation of the sixteenth century raised the standard of revolt; and, determining to strike straight into the heart of the Church, audaciously attacked the Papacy. It broke the precious link of the ancient unity of faith and authority, which, multiplying a hundredfold, power, prestige and glory, thanks to the harmonious pursuit of the same objects, united all nations under one staff and one shepherd. This unity being broken, a pernicious principle of disintegration was introduced amongst all ranks of Christians.

We do not, indeed, hereby pretend to affirm that from the beginning there was a set purpose of destroying the principle of Christianity in the heart of society; but by refusing, on the one hand, to acknowledge the supremacy of the Holy See, the effective

cause and bond of unity, and by proclaiming, on the other, the principle of private judgment, the divine structure of faith was shaken to its deepest foundations and the way was opened to infinite variations, to doubts and denials of the most important things, to an extent which the innovators themselves had not foreseen. The way was opened. Then came the contemptuous and mocking philosophism of the eighteenth century, which advanced farther. It turned to ridicule the sacred canon of the Scriptures and rejected the entire system of revealed truths, with the purpose of being able ultimately to root out from the conscience of the people all religious belief and stifling within it the last breath of the spirit of Christianity. It is from this source that have flowed rationalism, pantheism, naturalism and materialism—poisonous and destructive systems which, under different appearances, renew the ancient errors triumphantly refuted by the Fathers and Doctors of the Church; so that the pride of modern times, by excessive confidence in its own lights, was stricken with blindness; and, like paganism, subsisted thenceforth on fancies, even concerning the attributes of the human soul and the immortal destinies which constitute our glorious heritage.

The struggle against the Church thus took on a more serious character than in the past, no less because of the vehemence of the assault than because of its universality. Contemporary unbelief does not confine itself to denying or doubting articles of faith. What it combats is the whole body of principles which sacred revelation and sound philosophy maintain; those fundamental and holy principles, which teach man the supreme object of his earthly life, which keep him in the performance of his duty, which inspire his heart with courage and resignation, and which in promising him incorruptible justice and perfect happiness beyond the tomb, enable him to subject time to eternity, earth to heaven. But what takes the place of these principles, which form the incomparable strength bestowed by faith? A frightful skepticism, which chills the heart and stifles in the conscience every magnanimous aspiration.

This system of practical atheism must necessarily cause, as in point of fact it does, a profound disorder in the domain of morals for, as the greatest philosophers of antiquity have declared, religion is the chief foundation of justice and virtue. When the bonds are broken which unite man to God, Who is the Sovereign Legislator and Universal Judge, a mere phantom of morality remains; a morality which is purely civic and, as it is termed, independent, which, abstracting from the Eternal Mind and the laws of God, descends inevitably till it reaches the ultimate conclusion of making man a law unto himself. Incapable, in consequence, of rising on the wings of Christian hope to the goods of the world beyond, man will seek a material satisfaction in the comforts and enjoyments of life. There will be excited in him a thirst for pleasure, a desire of riches and an eager quest of rapid and unlimited wealth, even at the cost of justice. There will be enkindled in him every ambition and a feverish and frenzied desire to gratify them even in defiance of law, and he will be swayed by a contempt for right and for public authority, as well as by licentiousness of life which, when the condition becomes general, will mark the real decay of society. Perhaps We may be accused of exaggerating the sad consequences of the disorders of which We speak. No; for the reality is

before our eyes and warrants but too truly Our forebodings. It is manifest that if there is not some betterment soon, the bases of society will crumble and drag down with them the great and eternal principles of law and morality.

It is in consequence of this condition of things that the social body, beginning with the family, is suffering such serious evils. For the lay State, forgetting its limitations and the essential object of the authority which it wields, has laid its hands on the marriage bond to profane it and has stripped it of its religious character; it has dared as much as it could in the matter of that natural right which parents possess to educate their children, and in many countries it has destroyed the stability of marriage by giving a legal sanction to the licentious institution of divorce. All know the result of these attacks. More than words can tell, they have multiplied marriages which are prompted only by shameful passions, which are speedily dissolved and which, at times, bring about bloody tragedies, at others the most shocking infidelities. We say nothing of the innocent offspring of these unions, the children who are abandoned or whose morals are corrupted on one side by the bad example of the parents, on the other by the poison which the officially lay State constantly pours into their hearts.

Along with the family, the political and social order is also endangered by doctrines which ascribe a false origin to authority, and which have corrupted the genuine conception of government. For if sovereign authority is derived formally from the consent of the people, and not from God, who is the supreme and Eternal Principle of all power, it loses in the eyes of the governed its most august characteristic and degenerates into an artificial sovereignty which rests on unstable and shifting bases—namely, the will of those from whom it is said to be derived. Do we not see the consequences of this error in the carrying out of our laws? Too often these laws, instead of being sound reason formulated in writing, are but the expression of the power of the greater number and the will of the predominant political party. It is thus that the mob is cajoled in seeking to satisfy its desires; that a loose *rein* is given to popular passion, even when it disturbs the laboriously acquired tranquillity of the State, when the disorder in the last extremity can only be quelled by violent measures and the shedding of blood.

Consequent upon the repudiation of those Christian principles which had contributed so efficaciously to unite the nations in the bonds of brotherhood, and to bring all humanity into one great family, there has arisen, little by little, in the matrimonial order, a system of jealous egotism, in consequence of which the nations now watch each other, if not with hate, at least with the suspicion of rivals. Hence, in their great undertakings they lose sight of the lofty principles of morality and justice and forget the protection which the feebler and the oppressed have a right to demand. In the desire by which they are actuated to increase their national riches, they regard only the opportunity which circumstances afford, the advantages of successful enterprise and the tempting bait of an accomplished fact, sure that no one will trouble them in the name of right or the respect which right can claim. Such are the fatal principles which have consecrated material power as the supreme law of the world, and to them is to be imputed the limitless increase of military establishments, and that

armed peace, which in many respects is equivalent to a disastrous war.

This lamentable confusion in the realm of ideas has produced restlessness among the people, outbreaks and the general spirit of rebellion. From these have sprung the frequent popular agitations and disorders of our times, which are only the preludes of much more terrible disorders in the future. The miserable condition, also, of a large part of the poorer classes, who assuredly merit our assistance, furnishes an admirable opportunity for the designs of scheming agitators, and especially of socialist factions, which hold out to the humbler classes the most extravagant promises and use them to carry out the most dreadful projects.

Those who start on a dangerous descent are soon hurled down in spite of themselves, into the abyss. Prompted by an inexorable logic, a society of veritable criminals has been organized, which, at its very first appearance, has by its savage character, startled the world. Thanks to the solidarity of its construction and its international ramifications, it has already attempted its wicked work, for it stands in fear of nothing and recoils before no danger. Repudiating all union with society, and cynically scoffing at law, religion and morality, its adepts have adopted the name of Anarchists, and propose to utterly subvert the actual conditions of society by making use of every means that a blind and savage passion can suggest. And as society draws its unity and its life from the authority which governs it, so it is against authority that anarchy directs its efforts. Who does not feel a thrill of horror, indignation and pity at the remembrance of the many victims that of late have fallen beneath its blows, emperors, empresses, kings, presidents of powerful republics, whose only crime was the sovereign power with which they were invested?

In presence of the immensity of the evils which overwhelm society and the perils which menace it, Our duty compels us again to warn all men of good will, especially those who occupy exalted positions and to conjure them as we now do, to devise what remedies the situation calls for and with prudent energy to apply them without delay.

First of all, it behoves them to inquire what remedies are needed, and to examine well their potency in the present needs. We have extolled liberty and its advantages to the skies and have proclaimed it as a sovereign remedy and an incomparable instrument of peace and prosperity which will be most fruitful in good results. But facts have clearly shown us that it does not possess the power which is attributed to it. Economic conflicts, struggles of the classes are surging around us like a conflagration on all sides and there is no promise of the dawn of the day of public tranquillity. In point of fact, and there is no one who does not see it, liberty as it is now understood, that is to say, a liberty granted indiscriminately to truth and to error, to good and to evil, ends only in destroying all that is noble, generous and holy, and in opening the gates still wider to crime, to suicide and to a multitude of the most degrading passions.

The doctrine is also taught that the development of public instruction, by making the people more polished and more enlightened, would suffice as a check to unhealthy tendencies and to keep man in the ways of uprightness and probity. But a hard reality has made us feel every day more and more of how little avail is instruction without religion and morality. As a necessary con-

sequence of inexperience, and of the promptings of bad passion, the mind of youth is enthralled by the perverse teachings of the day. It absorbs all the errors which an unbridled press does not hesitate to sow broadcast and which depraves the mind and the will of youth and foments in them that spirit of pride and insubordination which so often troubles the peace of families and cities.

So also was confidence reposed in the progress of science. Indeed the century which has just closed has witnessed progress that was great, unexpected, stupendous. But is it true that it has given us all the fullness and healthfulness of fruitage that so many expected from it? Doubtless the discoveries of science have opened new horizons to the mind; it has widened the empire of man over the forces of matter and human life has been ameliorated in many ways through its instrumentality. Nevertheless, every one feels and many admit that the results have not corresponded to the hopes that were cherished. It cannot be denied, especially when we cast our eyes on the intellectual and moral status of the world as well as on the records of criminality, when we hear the dull murmurs which arise from the depths, or when we witness the predominance which might has won over right. Not to speak of the throngs who are a prey to every misery, a superficial glance at the condition of the world will suffice to convince us of the indefinable sorrow which weighs upon souls and the immense void which is in human hearts. Man may subject nature to his way, but matter cannot give him what it has not, and to the questions which most deeply affect our gravest interests human science gives no reply. The thirst for truth, for good, for the infinite, which devours us, has not been slaked, nor have the joys and riches of earth, nor the increase of the comforts of life ever soothed the anguish which tortures the heart. Are we then to despise and fling aside the advantages which accrue from the study of science, from civilization and the wise and sweet use of our liberty? Assuredly not. On the contrary, we must hold them in the highest esteem, guard them and make them grow as a treasure of great price, for they are means which of their nature are good, designed by God Himself and ordained by the Infinite Goodness and Wisdom for the use and advantage of the human race. But we must subordinate the use of them to the intentions of the Creator, and so employ them as never to eliminate the religious element in which their real advantage resides, for it is that which bestows on them a special value and renders them really fruitful. Such is the secret of the problem. When an organism perishes and corrupts, it is because it had ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again it is necessary to restore it to the vivifying action of those same causes. So society in its foolhardy effort to escape from God has rejected the divine order and revelation; and it is thus withdrawn from the salutary efficacy of Christianity which is manifestly the most solid guarantee of order, the strongest bond of fraternity and the inexhaustible source of public and private virtue.

This sacrilegious divorce has resulted in bringing about the trouble which now disturbs the world. Hence it is the pale of the Church which this lost society must re-enter, if it wishes to recover its well-being, its repose and its salvation.

Just as Christianity cannot penetrate in the soul without making it better, so it

cannot enter into public life without establishing order. With the idea of a God who governs all, Who is infinitely wise, good and just, the idea of duty seizes upon the consciences of men. It assuages sorrow, it calms hatred, it engenders heroes. If it has transformed pagan society—and that transformation was a veritable resurrection—for barbarism disappeared in proportion as Christianity extended its sway, so, after the terrible shocks which unbelief has given to the world in our days, it will be able to put that world again on the true road and bring back to order the states and peoples of modern times. But the return to Christianity will not be efficacious and complete if it does not restore the world to a sincere love for the Holy Catholic and Apostolic Church. In the Catholic Church Christianity is incarnate. It identifies itself with that perfect, spiritual, and, in its own order, sovereign society, which is the mythical body of Jesus Christ and which has for its visible head the Roman Pontiff, successor of the Prince of the Apostles. It is the continuation of the mission of the Saviour, the daughter and the heiress of His redemption. It has preached the Gospel and has defended it at the price of its blood, and strong in the Divine assistance, and of that immortality which have been promised it, it makes no terms with error, but remains faithful to the commands which it has received to carry the doctrine of Jesus Christ to the uttermost limits of the world and to the end of time, and to protect it in its inviolable integrity. Legitimate dispensatrix of the teachings of the Gospel it does not reveal itself only as the consoler and redeemer of souls, but it is still more the internal source of justice and charity, and the propagator as well as the guardian of true liberty and of that equality which alone is possible here below. In applying the doctrine of its Divine Founder, it maintains a wise equilibrium and marks the true limits between the rights and privileges of society. The equality which it proclaims does not destroy the distinction between the different social classes. It keeps them intact, as nature itself demands, in order to oppose the anarchy of reason emancipated from faith and abandoned to its own devices. The liberty which it gives in no wise conflicts with the rights of truth, because those rights are superior to the demands of liberty. Nor does it infringe upon the rights of justice, because those rights are superior to the claims of mere numbers or power. Nor does it assail the rights of God, because they are superior to the rights of humanity.

In the domestic circle, the Church is no less fruitful in good results. For not only does it oppose the nefarious machinations which incredulity resorts to in order to attack the life of the family, but it prepares and protects the union and stability of marriage, whose honor, fidelity and holiness it guards and develops. At the same time it sustains and cements the civil and political order by giving on one side most efficacious aid to authority, and on the other by showing itself favorable to the wise reforms and the just aspirations of the classes that are governed; by imposing respect for rulers and enjoining whatever obedience is due to them, and by defending unwaveringly the imperceptible rights of the human conscience. And thus it is that the people who are subject to her influence have no fear of oppression, because she checks in their efforts the rulers who seek to govern as tyrants.

Fully aware of this divine power, We, from the very beginning of Our Pontificate,

have endeavored to place in the clearest light the benevolent designs of the Church and to increase, as far as possible, along with the treasures of her doctrine, the field of her salutary action. Such has been the object of the principal acts of Our Pontificate, notably in the Encyclicals on Christian Philosophy, on Human Liberty, on Christian Marriage, on Freemasonry, on The Powers of Government, on The Christian Constitution of States, on Socialism, on the Labor Question, and the Duties of Christian Citizens and other analogous subjects. But the ardent desire of Our soul has not been merely to illumine the mind. We have endeavored to move and to purify hearts by making use of all Our powers to cause Christian virtue to flourish among peoples. For that reason We have never ceased to bestow encouragement and counsel in order to elevate the minds of men to the goods of the world beyond; to enable them to subject the body to the soul; their earthly life to the heavenly one; man to God. Blessed by the Lord, Our word has been able to increase and strengthen the convictions of a great number of men; to throw light on their minds in difficult questions of the day; to stimulate their zeal and to advance the various works which have been undertaken.

It is especially for the disinherited classes that these works have been inaugurated and have continued to grow in every country, as is evident from the increase of Christian charity which has always found in the midst of the people its favorite field of action. If the harvest has not been more abundant, Venerable Brothers, let us adore God, who is mysteriously just, and beg Him, at the same time, to have pity on the blindness of so many souls, to whom unhappily the terrifying word of the Apostle may be addressed: "The god of this world has blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image of God, should not shine to them."

The more the Catholic Church devotes itself to extend its zeal for the moral and material advancement of the peoples, the more the children of darkness arise in hatred against it and have recourse to every means in their power to tarnish its divine beauty and paralyze its action of life-giving reparation. How many false reasonings have they not made and how many calumnies have they not spread against it! Among their most perfidious devices is that which consists in repeating to the ignorant masses and to suspicious governments that the Church is opposed to the progress of science, that it is hostile to liberty, that the rights of the state are usurped by it and that politics is a field which it is constantly invading. Such are the mad accusations that have been a thousand times repudiated and a thousand times refuted by sound reason and by history and, in fact, by every man who has a heart for honesty and a mind for truth.

The Church the enemy of knowledge and instruction! Without doubt she is the vigilant guardian of revealed dogma, but it is this very vigilance which prompts her to protect science and to favor the wise cultivation of the mind. No! in submitting his mind to the revelation of the Word, who is the supreme truth from whom all truths must flow, man will in no wise contradict what reason discovers. On the contrary, the light which will come to him from the Divine Word will give more power and more clearness to the human intellect, because it will preserve it from a thousand uncertainties and errors. Besides, nineteen centuries of a glory achieved by Catholicism in all the branches

of learning amply suffice to refute this calumny. It is to the Catholic Church that we must ascribe the merit of having propagated and defended Christian philosophy, without which the world would still be buried in the darkness of pagan superstitions and in the most abject barbarism. It has preserved and transmitted to all generations the precious treasure of literature and of the ancient sciences. It has opened the first schools for the people and crowded the universities which still exist, or whose glory is perpetuated even to our own days. It has inspired the loftiest, the purest and the most glorious literature, while it has gathered under its protection men whose genius in the arts has never been eclipsed.

The Church the enemy of liberty! Ah, how they travesty the idea of liberty which has for its object one of the most precious of God's gifts when they make use of its name to justify its abuse and excess! What do we mean by liberty? Does it mean the exemption from all laws; the deliverance from all restraint, and as a corollary, the right to take man's caprice as a guide in all our actions? Such liberty the Church certainly reproves, and good and honest men reprove it likewise. But do they mean by liberty the rational faculty to do good, magnanimously, without check or hindrance and according to the rules which eternal justice has established? That liberty which is the only liberty worthy of man, the only one useful to society, none favors or encourages or protects more than the Church. By the force of its doctrine and the efficaciousness of its action the Church has freed humanity from the yoke of slavery in preaching to the world the great law of equality and human fraternity. In every age it has defended the feeble and the oppressed against the arrogant domination of the strong. It has demanded liberty of Christian conscience while pouring out in torrents the blood of its martyrs; it has restored to the child and to the woman the dignity and the noble prerogatives of their nature in making them share by virtue of the same right that reverence and justice which is their due, and it has largely contributed, both to introduce and maintain civil and political liberty in the heart of the nations.

The Church the usurper of the rights of the State! the Church invading the political domain! Why, the Church knows and teaches that her Divine Founder has commanded us to give to Caesar what is Caesar's and to God what is God's, and that He has thus sanctioned the immutable principle of an enduring distinction between those two powers which are both sovereign in their respective spheres, a distinction which is most pregnant in its consequences and eminently conducive to the development of Christian civilization. In its spirit of charity it is a stranger to every hostile design against the State. It aims only at making these two powers go side by side for the advancement of the same object, namely, for man and for human society, but by different ways and in conformity with the noble plan which has been assigned for its divine mission. Would to God that its action was received without mistrust and without suspicion. It could not fail to multiply the numberless benefits of which we have already spoken. To accuse the Church of ambitious views is only to repeat the ancient calumny, a calumny which its powerful enemies have more than once employed as a pretext to conceal their own purposes of oppression.

Far from oppressing the State, history

clearly shows when it is read without prejudice, that the Church, like its Divine Founder, has been, on the contrary, most commonly the victim of oppression and injustice. The reason is that its power rests not on the force of arms but on the strength of thought and of truth.

It is therefore assuredly with malignant purpose that they hurl against the Church accusations like these. It is a pernicious and disloyal work, in the pursuit of which above all others a certain sect of darkness is engaged, a sect which human society these many years carries within itself and which like a deadly poison destroys its happiness, its fecundity and its life. Abiding personification of the revolution, it constitutes a sort of retrogressive society whose object is to exercise an occult suzerainty over the established order and whose whole purpose is to make war against God and against His Church. There is no need of naming it, for all will recognize in these traits the society of Freemasons, of which we have already spoken, expressly in our Encyclical, Humanum Genus, of the twentieth of April, 1884. While denouncing its destructive tendency, its erroneous teachings, and its wicked purpose of embracing in its far-reaching grasp almost all nations, and uniting itself to other sects which its secret influences put in motion, directing first and afterwards retaining its members by the advantages which it procures for them, bending governments to its will, sometimes by promises and sometimes by threats, it has succeeded in entering all classes of society, and forms an invisible and irresponsible state existing within the legitimate state. Full of the spirit of Satan, who, according to the words of the Apostle, knows how to transform himself at need into an angel of light, it gives prominence to its humanitarian object, but it sacrifices everything to its sectarian purpose and protests that it has no political aim, while in reality it exercises the most profound action on the legislative and administrative life of the nations, and while loudly professing its respect for authority and even for religion, has for its ultimate purpose, as its own statutes declare, the destruction of all authority as well as of the priesthood, both of which it holds up as the enemies of liberty.

It becomes more evident day by day that it is to the inspiration and the assistance of this sect that we must attribute in great measure the continual troubles with which the Church is harassed, as well as the recrudescence of the attacks to which it has recently been subjected. For the simultaneousness of the assaults in the persecutions which have so suddenly burst upon us in these later times, like a storm from a clear sky, that is to say without any cause proportionate to the effect; the uniformity of means employed to inaugurate this persecution, namely, the press, public assemblies, theatrical productions; the employment in every country of the same arms, to wit, calumny and public uprisings, all this betrays clearly the identity of purpose and a programme drawn up by one and the same central direction. All this is only a simple episode of a prearranged plan carried out on a constantly widening field to multiply the ruins of which we speak. Thus they are endeavoring by every means in their power first to restrict and then to completely exclude religious instruction from the schools so as to make the rising generation unbelievers

or indifferent to all religion; as they are endeavoring by the daily press to combat the morality of the Church, to ridicule its practices and its solemnities. It is only natural, consequently, that the Catholic priesthood, whose mission is to preach religion and to administer the sacraments should be assailed with a special fierceness. In taking it as the object of their attacks this sect aims at diminishing in the eyes of the people its prestige and its authority. Already their audacity has grown hour by hour in proportion as it flatters itself that it can do so with impunity. It puts a malignant interpretation on all the acts of the clergy, bases suspicion upon the slenderest proofs and overwhelms it with the vilest accusations. Thus new prejudices are added to those with which the clergy are already overwhelmed, such for example as their subjection to military service, which is such a great obstacle for the preparation for the priesthood and the confiscation of the ecclesiastical patrimony which the pious generosity of the faithful had founded.

As regards the religious orders and religious congregations, the practice of the evangelical counsels made them the glory of society and the glory of religion. These very things rendered them more culpable in the eyes of the enemies of the Church and were the reasons why they were fiercely denounced and held up to contempt and hatred. It is a great grief for us to recall here the odious measures which were so undeserved and so strongly condemned by all honest men by which the members of religious orders were lately overwhelmed. Nothing was of avail to save them, neither the integrity of their life which their enemies were unable to assail, nor the right which authorizes all natural associations entered into for an honorable purpose, nor the right of the constitutions which loudly proclaimed their freedom to enter into those organizations, nor the favor of the people who were so grateful for the precious services rendered in the arts, in the sciences, and in agriculture, and for the charity which poured itself out upon the most numerous and poorest classes of society. And hence it is that these men and women who themselves had sprung from the people and who had spontaneously renounced all the joys of family to consecrate to the good of their fellowmen, in those peaceful associations, their youth, their talent, their strength and their lives, were treated as malefactors, as if they had formed criminal associations, and have been excluded from the common and prescriptive rights at the very time when men are speaking loudest of liberty. We must not be astonished that the most beloved children are struck when the father himself, that is to say the head of Catholicity, the Roman Pontiff, is no better treated. The facts are known to all. Stripped of the temporal sovereignty and consequently of that independence which is necessary to accomplish his universal and divine mission; forced in Rome itself to shut himself up in his own dwelling because the enemy has laid siege to him on every side, he has been compelled, in spite of the derisive assurances of respect and of the precarious promises of liberty, to an abnormal condition of existence which is unjust and unworthy of his exalted ministry. We know only too well the difficulties that are each instant created to thwart his intentions and to outrage his dignity. It only goes to prove what is every day more and more evident, that it is the spiritual power of the head of the Church which little

by little they aim at destroying when they attack the temporal power of the papacy. Those who are the real authors of this spoliation have not hesitated to confess it.

Judging by the consequences which have followed, this action was not only impolitic, but was an attack on society itself; for the assaults that are made upon religion are so many blows struck at the very heart of society.

In making man a being destined to live in society, God in His providence has also founded the Church, which as the holy text expresses it, He has established on Mount Zion in order that it might be a light which, with its life giving rays, would cause the principle of life to penetrate into the various degrees of human society by giving it divinely inspired laws, by means of which society might establish itself in that order which would be most conducive to its welfare. Hence in proportion as society separates itself from the Church, which is an important element in its strength, by so much does it decline, or its woes are multiplied for the reason that they are separated whom God wished to bind together.

As for Us, We never weary as often as the occasion presents itself to inculcate these great truths, and We desire to do so once again and in a very explicit manner on this extraordinary occasion. May God grant that the faithful will take courage from what We say and be guided to unite their efforts more efficaciously for the common good, that they may be more enlightened and that our adversaries may understand the injustice which they commit in persecuting the most loving mother and the most faithful benefactress of humanity.

We would not wish that the remembrance of these afflictions should diminish in the souls of the faithful that full and entire confidence which they ought to have in the Divine assistance. For God, in His own hour and in His mysterious ways, will bring about a certain victory. As for Us, no matter how great the sadness which fills Our heart, We do not fear for the immortal destiny of the Church. As We have said in the beginning, persecution is its heritage, because in trying and in purifying its children God thereby obtains for them greater and more precious advantages. And in permitting the Church to undergo these trials He manifests the Divine assistance which He bestows upon it, for He provides new and unlooked for means of assuring the support and the development of His work, while revealing the futility of the powers which are leagued against it. Nineteen centuries of a life passed in the midst of the ebb and flow of all human vicissitudes teach us that the storms pass by without ever affecting the foundations of the Church. We are able all the more to remain unshaken in this confidence, as the present time affords indications which forbid depression. We cannot deny that the difficulties that confront us are extraordinary and formidable, but there are also facts before our eyes which give evidence at the same time that God is fulfilling His promises with admirable wisdom and goodness.

While so many powers conspire against the Church and while she is progressing on her way deprived of all human help and assistance, is she not in effect carrying on her gigantic work in the world and is she not extending her action in every clime and every nation? Expelled by Jesus Christ, the prince of this world can no longer exercise his proud dominion as heretofore and although doubtless the efforts of Satan may cause us many a wo they will not achieve

the object at which they aim. Already a supernatural tranquillity due to the Holy Ghost who provides for the Church and Who abides in it reigns not only in the souls of the faithful but also throughout Christianity; a tranquillity whose serene development We witness everywhere, thanks to the union ever more and more close and affectionate with the Apostolic See; a union which is in marvelous contrast with the agitation, the dissension and the continual unrest of the various sects which disturb the peace of society. There exists also between bishops and clergy a union which is fruitful in numberless works of zeal and charity. It exists likewise between the clergy and laity who more closely knit together and more completely freed from human respect than ever before, are awakening to a new life and organizing with a generous emulation in defense of the sacred cause of religion. It is this union which We have so often recommended and which We recommend again, which We bless that it may develop still more and may rise like an impregnable wall against the fierce violence of the enemies of God.

There is nothing more natural than that like the branches which spring from the roots of the tree, these numberless associations which we see with joy flourish in our days in the bosom of the Church should arise, grow strong and multiply. There is no form of Christian piety which has been omitted whether there is question of Jesus Christ Himself, or His adorable mysteries or His Divine Mother, or the saints whose wonderful virtues have illuminated the world. Nor has any kind of charitable work been forgotten. On all sides there is a zealous endeavor to procure Christian instructions for youth; help for the sick; moral teaching for the people and assistance for the classes least favored in the goods of this world. With what remarkable rapidity this moveous fruits it would bear if it were not opposed by the unjust and unfriendly efforts with which it finds itself so often in conflict.

God, who gives to the Church such great vitality in civilized countries where it has been established for so many centuries, consoles us beside with other hopes. These hopes we owe to the zeal of Catholic missionaries. Not permitting themselves to be discouraged by the perils which they face; by the privations which they endure; by the sacrifices of every kind which they accept, their numbers are increasing and they are gaining whole countries to the Gospel and to civilization. Nothing can diminish their courage, although after the manner of their Divine Master they receive only accusations and calumnies as the reward of their uniring labors.

Thus our sorrows are tempered by the sweetest consolations, and in the midst of the struggles and the difficulties which are our portion we have therewith to refresh our souls and to inspire us with hope. This ought to suggest useful and wise reflections to those who view the world with intelligence, and who do not permit passions to blind them; for it proves that God has not made man independent in what regards the last end of life, and just as He has spoken to him in the past so He speaks again in our day by His Church which is visibly sustained by the Divine assistance and which shows clearly where salvation and truth can be found. Come what may, this eternal assistance will inspire our hearts with an incredible hope and persuade us that at the hour marked by Providence and in a future

which is not remote, truth will scatter the mists in which men endeavor to shroud it and will shine forth more brilliantly than ever. The spirit of the Gospel will spread life anew in the heart of our corrupted society and in its perishing members.

In what concerns Us, Venerable Brethren, in order to hasten the day of divine mercy We shall not fail in Our duty to do everything to defend and develop the Kingdom of God upon earth. As for you, your pastoral solicitude is too well known to Us to exhort you to do the same. May the ardent flame which burns in your hearts be transmitted more and more to the hearts of all your priests. They are in immediate contact with the people. If full of the spirit of Jesus Christ and keeping themselves above political passion, they unite their action with yours they will succeed with the blessing of God in accomplishing marvels. By their word they will enlighten the multitude; by their sweetness of manners they will gain all hearts, and in succoring with charity their suffering brethren, they will help them little by little to better the condition in which they are placed.

The clergy will be firmly sustained by the active and intelligent co-operation of all men of good will. Thus the children who have tasted the sweetness of the Church will thank her for it in a worthy way, viz.: by

gathering around her to defend her honor and her glory. All can contribute to this work which will be so splendidly meritorious for them; literary and learned men, by defending her in books or in the daily press which is such a powerful instrument now made use of by her enemies; fathers of families and teachers, by giving a Christian education to children; magistrates and representatives of the people, by showing themselves firm in the principles which they defend as well as by the integrity of their lives and in the profession of their faith without any vestige of human respect. Our age exacts lofty ideals, generous designs, and the exact observance of the laws. It is by a perfect submission to the directions of the Holy See that this discipline will be strengthened, for it is the best means of causing to disappear or at least of diminishing the evil which party opinions produce in fomenting divisions; and it will assist us in uniting all our efforts for attaining that higher end, namely, the triumph of Jesus Christ and His Church. Such is the duty of Catholics. As for her final triumph she depends upon Him who watches with wisdom and love over His immaculate spouse, and of Whom it is written, "Jesus Christ, yesterday, to-day and forever."

It is therefore to Him, that at this moment we should lift our hearts in humble and ardent prayer, to Him who loving with an infinite love our erring humanity has wished to make Himself an expiatory victim by the sublimity of His martyrdom; to Him who seated although unseen in the mystical bark of His Church can alone still the tempest and command the waves to be calm and the furious winds to cease. Without doubt, Venerable Brethren, you with Us will ask this Divine Master for the cessation of the evils which are overwhelming society, for the repeal of all hostile law; for the illumination of those who more perhaps through ignorance than through malice, hate and persecute the religion of Jesus Christ; and also for the drawing together of all men of good will in close and holy union.

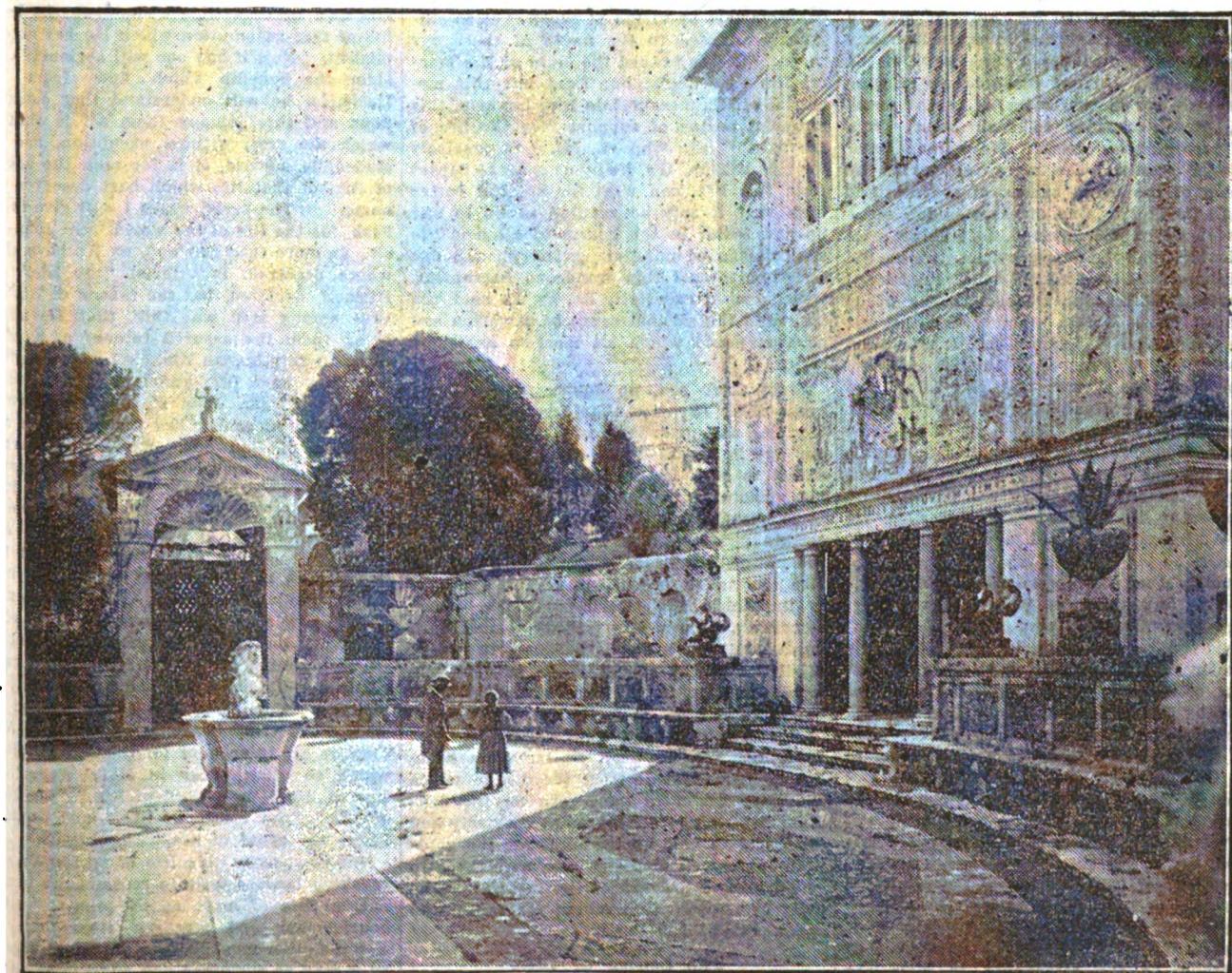
May the triumph of truth and of justice be thus hastened in the world, and for the great family of men may better days dawn; days of tranquillity and of peace.

Meanwhile as a pledge of the most precious and Divine favor may the benediction which We give you with all Our heart, descend upon you and all the faithful committed to your care.

Given at Rome, at St. Peter's, 19th March, 1902, in the twenty-fifth year of Our Pontificate.

LEO XIII.

THE POPE'S CASINO IN THE VATICAN GARDENS.



It Was There That Leo XIII Caught Cold While Taking a Walk.

The Most Holy Eucharist.

Encyclical Letter, May 28, 1902.

To examine into the nature and to promote the effects of those manifestations of His wondrous love which, like rays of light, stream forth from Jesus Christ—this, as befits Our sacred office, has ever been, and this, with His help, to the last breath of Our life will ever be Our earnest aim and endeavor. For, whereas, Our lot has been cast in an age that is bitterly hostile to justice and truth, We have not failed, as you have been reminded by the Apostolic letter which We recently addressed to you, to do what in Us lay, by Our instructions and admonitions, and by such practical measures as seemed best suited for their purpose, to dissipate the contagion of error in its many shapes, and to strengthen the sinews of the Christian life. Among these efforts of Ours there are two in particular, of recent memory, closely related to each other, from the recollection whereof We gather some fruit of comfort, the more seasonable by reason of the many causes of sorrow that weigh Us down. One of these is the occasion on which We directed, as a thing most desirable, that the entire human race should be consecrated by a special act to the Sacred Heart of Christ our Redeemer; the other that on which We so urgently exhorted all those who bear the name Christian to cling loyally to Him Who, by divine ordinance, is "the Way, the Truth, and the Life," not for individuals alone but for every rightly constituted society. And now that same apostolic charity, ever watchful over the vicissitudes of the Church, moves and in a manner compels Us to add one thing more, in order to fill up the measure of what We have already conceived and carried out. This is, to commend to all Christians, more earnestly than heretofore, the all-holy Eucharist, forasmuch as it is a divine gift proceeding from the very Heart of the Redeemer, Who "with desire desireth" this singular mode of union with men, a gift most admirably adapted to be the means whereby the salutary fruits of His redemption may be distributed. Indeed We have not failed in the past, more than once, to use Our authority and to exercise Our zeal in its behalf. It gives Us much pleasure to recall to mind that We have officially approved, and enriched with canonical privileges, not a few institutions and confraternities having for their object the perpetual adoration of the Sacred Host; that We have encouraged the holding of Eucharistic Congresses, the results of which have been as profitable as the attendance at them has been numerous and distinguished; that We have designated as the heavenly patron of

these and similar undertakings St. Paschal Baylon, whose devotion to the mystery of the Eucharist was so extraordinary.

Accordingly, Venerable Brethren, it has seemed good to Us to address you on certain points connected with this same mystery, for the defense and honor of which the solicitude of the Church has been so constantly engaged, for which martyrs have given their lives, which has afforded to men of the highest genius a theme to be illustrated by their learning, their eloquence, their skill in all the arts; and this We will do in order to render more clearly evident and more widely known those special characteristics by virtue of which it is so singularly adapted to the needs of these our times. It was toward the close of His mortal life that Christ our Lord left this memorial of His measureless love for men, this powerful means of support "for the life of the world" (St. John vi., 52). And precisely for this reason, We, being so soon to depart from this life, can wish for nothing better than that it may be granted to Us to stir up and foster in the hearts of all men the dispositions of mindful gratitude and due devotion toward this wondrous Sacrament, wherin most especially lie, as We hold, the hope and the efficient cause of salvation and that peace which all men so anxiously seek.

Some there are, no doubt, who will express their surprise that for the manifold troubles and grievous afflictions by which our age is harassed We should have determined to seek for remedies and redress in this quarter rather than elsewhere, and in some, perchance. Our words will excite a certain peevish disgust. But this is only the natural result of pride; for when this vice has taken possession of the heart, it is inevitable that Christian faith, which demands a most willing docility, should languish and that a murky darkness in regard of divine truths should close in upon the mind; so that in the case of many these words should be made good: "Whatever things they know not, they blaspheme" (St. Jude, 10). We, however, so far from being hereby turned aside from the design which We have taken in hand, are on the contrary determined all the more zealously and diligently to hold up the light for the guidance of the well disposed, and, with the help of the united prayers of the faithful, earnestly to implore forgiveness for those who speak evil of holy things.

The Source of Life.

To know with an entire faith what is the excellence of the Most Holy Eucharist is in

truth to know what the work is which, in the might of His mercy, God, made man, carried out on behalf of the human race. For as a right faith teaches us to acknowledge and to worship Christ as the sovereign cause of our salvation, since He by His wisdom, His laws, His ordinances, His example, and by the shedding of His blood, made all things new; so the same faith likewise teaches us to acknowledge Him and to worship Him as really present in the Eucharist, as verily abiding through all time in the midst of men in order that as their Master, their Good Shepherd, their most acceptable Advocate with the Father, He may impart to them of His own inexhaustible abundance the benefits of that redemption which He has accomplished. Now if any one will seriously consider the benefits which flow from the Eucharist he will understand that conspicuous and chief among them all is that in which the rest, without exception, are included; in a word, it is for men the source of life, of that life which best deserves the name. "The bread which I will give is my flesh, for the life of the world" (St. John vi., 52). In more than one way, as We have elsewhere declared, is Christ "the life." He Himself declared that the reason of His advent among men was this, that He might bring them the assured fulness of a more than merely human life. "I am come that they may have life, and may have it more abundantly" (St. John x., 10). Everyone is aware that no sooner had "the goodness and kindness of God our Saviour appeared" (Tit. iii., 4), than there at once burst forth a certain creative force which issued in a new order of things and pulsed through all the veins of society, civil and domestic. Hence arose new relations between man and man; new rights and new duties, public and private; henceforth a new direction was given to government, to education, to the arts; and, most important of all, man's thoughts and energies were turned towards religious truth and the pursuit of holiness. Thus was life communicated to man, a life truly heavenly and divine. And thus we are to account for those expressions which so often occur in Holy Writ, "the tree of life," "the word of life," "the book of life," "the crown of life," and particularly "the bread of life."

But now, since this life of which We are speaking bears a definite resemblance to the natural life of man, as the one draws its nourishment and strength from food, so also the other must have its own food whereby it may be sustained and augmented. And here it will be opportune to recall to mind on what occasion and in what manner Christ

moved and prepared the hearts of men for the worthy and due reception of the living bread which He was about to give them. No sooner had the rumor spread of the miracle which He had wrought on the shores of the lake of Tiberias, when with the multiplied loaves He fed the multitude, than many forthwith flocked to Him in the hope that they, too, perchance, might be the recipients of a like favor. And, just as He had taken occasion from the water which she had drawn from the well to stir up in the Samaritan woman a thirst for that "water which springeth up unto life everlasting," so now Jesus availed Himself of this opportunity to excite in the minds of the multitude a keen hunger for the bread "which endureth unto life everlasting." Nor, as He was careful to explain to them, was the bread which He promised the same as that heavenly manna which had been given to their fathers during their wanderings in the desert, or again the same as that which, to their amazement, they had recently received from Him; but He was Himself that bread: "I," said He, "am the bread of life" (St. John vi:48). And He urges this still further upon them all, both by invitation and by precept: "If any man shall eat of this bread, he shall live forever; and the bread which I will give is my flesh for the life of the world." And in these other words He brings home to them the gravity of the precept: "Amen, Amen, I say to you, unless you shall eat the flesh of the Son of Man and drink His blood you shall not have life in you." Away then with the widespread but most mischievous error of those who give it as their opinion that the reception of the Eucharist is in a manner reserved for those narrow minded persons (as they are deemed) who rid themselves of the cares of the world in order to find rest in some kind of professedly religious life. For this gift, than which nothing can be more excellent or more conducive to salvation, is offered to all those, whatever their office or dignity may be, who wish—as every one ought to wish—to foster in themselves that life of divine grace whose goal is the attainment of the life of blessedness with God.

Indeed, it is greatly to be desired that those men would rightly esteem and would make due provision for life everlasting, whose industry or talents or rank have put it in their power to shape the course of human events. But alas! we see with sorrow that such men too often proudly flatter themselves that they have conferred upon this world as it were a fresh lease of life and prosperity, inasmuch as by their own energetic action they are urging it on to the race for wealth, to a struggle for the possession of commodities which minister to the love of comfort and display. And, yet, whithersoever we turn, we see that human society, if it be estranged from God, instead of enjoying that peace in its possessions for which it had sought, is shaken and tossed like one who is in the agony and heat of fever; for while it anxiously strives for prosperity, and trusts to it alone, it is pursuing an object that ever escapes it, clinging to one that ever eludes the grasp. For as men and states alike necessarily have their being from God, so they can do nothing good except in God through Jesus Christ, through whom every best and choicest gift has ever proceeded and proceeds. But the source and chief of all these gifts is the venerable Eucharist, which not only nourishes and sustains that life the desire whereof demands our most strenuous efforts, but also enhances beyond measure that dig-

nity of man of which in these days we hear so much. For what can be more honorable or a more worthy object of desire than to be made, as far as possible, sharers and partakers in the divine nature? Now this is precisely what Christ does for us in the Eucharist, wherein, after having raised man by the operation of His grace to a supernatural state, He yet more closely associates and unites him with Himself. For there is this difference between the food of the body and that of the soul, that whereas the former is changed into our substance, the latter changes us into its own; so that St. Augustine makes Christ Himself say: "You shall not change Me into yourself as you do the food of your body, but you shall be changed unto Me."

The Mystery of Faith.

Moreover, in this admirable Sacrament, which is the chief means whereby men are engrafted on the divine nature, men also find the most efficacious help toward progress in every kind of virtue. And first of all in faith. In all ages faith has been attacked; for, although it elevates the human mind by bestowing on it the knowledge of the highest truths, yet because, while it makes known the existence of divine mysteries, it yet leaves in obscurity the mode of their being, it is therefore thought to degrade the intellect. But whereas in past times particular articles of faith have been made by turns the object of attack; the seat of war has since been enlarged and extended, until it has come to this, that men deny altogether that there is anything above and beyond nature. Now nothing can be better adapted to promote a renewal of the strength and fervor of faith in the human mind than the mystery of the Eucharist, the "mystery of faith," as it has been most appropriately called. For in this one mystery the entire supernatural order, with all its wealth and variety of wonders, is in a manner summed up and contained: "He hath made a remembrance of His wonderful works, a merciful and gracious Lord; He hath given food to them that fear Him." For whereas God has subordinated the whole supernatural order to the Incarnation of His Word, in virtue whereof salvation has been restored to the human race, according to those words of the Apostle: "He hath purposed * * * to re-establish all things in Christ, that are in heaven and on earth, in Him." Eucharist, according to the testimony of the holy fathers, should be regarded as in a manner a continuation and extension of the Incarnation. For in and by it the substance of the Incarnate Word is united with individual men, and the supreme Sacrifice offered on Calvary is in a wondrous manner renewed, as was signified beforehand by Malachy in the words: "In every place there is sacrifice, and there is offered to My name a pure oblation." And this miracle, itself the very greatest of its kind, is accompanied by innumerable other miracles; for here all the laws of nature are suspended; the whole substance of the bread and wine are changed into the Body and the Blood; the species of bread and wine are sustained by the divine power without the support of any underlying substance; the Body of Christ is present in many places at the same time, that is to say, wherever the Sacrament is consecrated. And in order that human reason may the more willingly pay its homage to this great mystery, there have not been wanting, as an aid to faith, certain prodigies wrought in His honor, both in ancient times and in our own, of which in more than one place there exist public and

notable records and memorials. It is plain that by this Sacrament faith is fed, in it the mind finds its nourishment, the objections of rationalists are brought to naught, and abundant light is thrown on the supernatural order.

But that decay of faith in divine things of which we have spoken is the effect not only of pride, but also of moral corruption. For if it is true that a strict morality improves the quickness of man's intellectual powers, and if on the other hand, as the maxims of pagan philosophy and the admonitions of divine wisdom combine to teach us, the keenness of the mind is blunted by bodily pleasures, how much more, in the region of revealed truths, do these same pleasures obscure the light of faith, or even, by the just judgment of God, entirely extinguish it. For these pleasures at the present day an insatiable appetite rages, infecting all classes as with an infectious disease, even from tender years. Yet even for so terrible an evil there is a remedy close at hand in the divine Eucharist. For in the first place it puts a check on lust by increasing charity, according to the words of St. Augustine, who says, speaking of charity, "As it grows, lust diminishes; when it reaches perfection, lust is no more." Moreover, the most chaste flesh of Jesus keeps down the rebellion of our flesh, as St. Cyril of Alexandria taught, "For Christ abiding in us lulls to sleep the law of the flesh which rages in our members." Then, too, the special and most pleasant fruit of the Eucharist is that which is signified in the words of the prophet: "What is the good thing of Him," that is, of Christ, "and what is His beautiful thing, but the corn of the elect and the wine that engendereth virgins," producing, in other words, that flower and fruitage of a strong and constant purpose of virginity which, even in an age enervated by luxury, is daily multiplied and spread abroad in the Catholic Church, with those advantages to religion and to human society, wherever it is found, which are plain to see.

To this it must be added that by this same Sacrament our hope of everlasting blessedness, based on our trust in the divine assistance, is wonderfully strengthened. For the edge of that longing for happiness which is so deeply rooted in the hearts of all men from their birth is whetted even more and more by the experience of the deceitfulness of earthly goods, by the unjust violence of wicked men, and by all those other afflictions to which mind and body are subject. Now the venerable Sacrament of the Eucharist is both the source and the pledge of blessedness and of glory, and this, not for the soul alone, but for the body also. For it enriches the soul with an abundance of heavenly blessings, and fills it with a sweet joy which far surpasses man's hope and expectations; it sustains him in adversity, strengthens him in the spiritual combat, preserves him for life everlasting, and as a special provision for the journey accompanies him thither. And in the frail and perishable body that divine Host, which is the immortal body of Christ, implants a principle of resurrection, a seed of immortality, which one day must germinate. That to this source man's soul and body will be indebted for both these boons has been the constant teaching of the Church, which has dutifully reaffirmed the affirmation of Christ: "He that eateth my flesh and drinketh my blood hath everlasting life; and I will raise him up at the last day."

In connection with this matter it is of importance to consider that in the Eucharist, seeing that it is instituted by Christ as "a perpetual memorial of His passion," is proclaimed to the Christian the necessity of a salutary self-chastisement. For Jesus said to those first priests of His: "Do this in memory of me"; that is to say, do this for the commemoration of My pains, My sorrows, My grievous afflictions, My death upon the cross. Wherefore this sacrament is at the same time a sacrifice, reasonable throughout the entire period of our penance; and it is likewise a standing exhortation to all manner of toll, and a solemn and severe rebuke to those carnal pleasures which some are not ashamed so highly to praise and extol: "As often as ye shall eat this bread, and drink this chalice, ye shall announce the death of the Lord, until He come."

The Bond of Charity.

Furthermore, if any one will diligently examine into the causes of the evils of our day he will find that they arise from this, that as charity toward God has grown cold the mutual charity of men among themselves has likewise cooled. Men have forgotten that they are children of God and brethren in Jesus Christ; they care for nothing except their own individual interests; the interests and the rights of others they not only make light of, but often attack and invade.

Hence frequent disturbances and strifes between class and class; arrogance, oppression, fraud on the part of the more powerful; misery, envy and turbulence among the poor. These are evils for which it is in vain to seek a remedy in legislation, in threats of penalties to be incurred or in any other device of merely human prudence. Our chief care and endeavor ought to be, according to the admonitions which we have more than once given at considerable length, to secure the union of classes in a mutual interchange of dutiful services, a union which, having its origin in God, shall issue in deeds that reflect the true spirit of Jesus Christ and a genuine charity. This charity Christ brought into the world, with it He would have all hearts on fire. For it alone is capable of affording to soul and body alike, even in this life, a foretaste of blessedness, since it restrains man's inordinate self-love and puts a check on avarice, which "is the root of all evil." And whereas it is right to uphold all the claims of justice as between the various classes of society, nevertheless it is only with the efficacious aid of charity, which tempers justice, that the "equality" which St. Paul commended, and which is so salutary for human society, can be established and maintained. This, then, is what Christ intended when he instituted this venerable sacrament, namely, by awakening charity toward God to promote mutual charity among men. For the latter, as is plain, is by its very nature rooted in the former and springs from it by a kind of spontaneous growth. Nor is it possible that there should be any lack of charity among men, or rather it must needs be enkindled and flourish, if men would but ponder well the charity which Christ has shown in this sacrament. For in it He has not only given a splendid manifestation of His power and wisdom, but "has in a manner poured out the riches of His divine love toward men." Having before our eyes this noble example set us by Christ, who bestows on us all that He has, assuredly we ought to love and help one another to the utmost, being daily more closely united by the strong bond of brotherhood. Add to this that the outward and visible elements

of this sacrament supply a singularly appropriate stimulus to union. On this topic St. Cyprian writes: "In a word the Lord's sacrifice symbolizes the oneness of heart guaranteed by a preserving and inviolable charity, which should prevail among Christians. For when our Lord calls His Body bread, a substance which is kneaded together out of many grains, He indicates that we His people, whom He sustains, are bound together in close union; and when He speaks of His Blood as wine, in which the juice pressed from many clusters of grapes is mingled in one fluid, He likewise indicates that we His flock are by the commingling of a multitude of persons made one." In like manner the Angelic Doctor, adopting the sentiments of St. Augustine, writes: "Our Lord has bequeathed to us His Body and Blood under the form of substances in which a multitude of things have been reduced to unity, for one of them, namely bread, consisting as it does of many grains is yet one, and the other, that is to say wine, has its unity of being from the confluent juice of many grapes; and therefore St. Augustine elsewhere says: 'O Sacrament of mercy, O sign of unity, O bond of charity!'" All of which is confirmed by the declaration of the Council of Trent that Christ left the Eucharist in His Church "as a symbol of that unity and charity whereby He would have all Christians mutually joined and united * * * a symbol of that one body of which He is Himself the head, and to which He would have us as members, attached by the closest bonds of faith, hope and charity." The same idea had been expressed by St. Paul when he wrote: "For we, being many, are one bread, one body, all we who partake of the one bread." Very beautiful and joyful, too, is the spectacle of Christian brotherhood and social equality which is afforded when men of all conditions, gentle and simple, rich and poor, learned and unlearned, gather round the holy altar, all sharing alike in this heavenly banquet. And if in the records of the Church it is deservedly reckoned to the special credit of its first ages that "the multitude of the believers had but one heart and one soul," there can be no shadow of doubt that this immense blessing was due to their frequent meetings at the Divine table; for we find it recorded of them: "They were persevering in the doctrine of the apostles and in the communion of the breaking of bread."

Beside all this, the grace of mutual charity among the living, which derives from the Sacrament of the Eucharist so great an increase of strength, is further extended by virtue of the Sacrifice to all those who are numbered in the Communion of Saints. For the Communion of Saints as everyone knows is nothing but the mutual communication of help, expiation, prayers, blessings, among all the faithful, who, whether they have already attained to the heavenly country, or are detained in the purgatorial fire, or are yet exiles here on earth, all enjoy the common franchise of that city whereof Christ is the head, and the constitution is charity. For faith teaches us, that although the venerable sacrifice may be lawfully offered to God alone, yet it may be celebrated in honor of the saint reigning in heaven with God Who has crowned them, in order that we may gain for ourselves their patronage. And it may also be offered—in accordance with an apostolic tradition—for the purpose of expiating the sins of those of the brethren who, having died in the Lord, have not yet fully paid the penalty of their transgressions.

The genuine charity, therefore, which

knows how to do and to suffer all things for the salvation and the benefit of all, leaps forth with all the heat and energy of a flame from that most holy Eucharist in which Christ Himself is present and lives, in which He indulges to the utmost His love toward us, and under the impulse of that divine love ceaselessly renews His Sacrifice. And thus, it is not difficult to see whence the arduous labors of apostolic men, and whence those innumerable designs of every kind for the welfare of the human race which have been set on foot among Catholics, derive their origin, their strength, their permanence, their success.

These few words on a subject so vast will, we doubt not, prove most helpful to the Christian flock, if you in your zeal, venerable brethren, will cause them to be expounded and enforced as time and occasion may serve. But indeed a Sacrament so great and so rich in all manner of blessings can never be extolled as it deserves by human eloquence, nor adequately venerated by the worship of man. This Sacrament, whether as the theme of devout meditation or as the object of public adoration, or, best of all, as a food to be received in the utmost purity of conscience, is to be regarded as the center toward which the spiritual life of a Christian in all its ambit gravitates; for all other forms of devotion, whatsoever they may be, lead up to it, and in it find their point of rest. In this mystery more than in any other that gracious invitation and still more gracious promise of Christ is realized and finds its daily fulfillment: "Come to me all ye that labor and are heavily burdened, and I will refresh you."

In a word, this Sacrament is, as it were, the very soul of the Church; and to it the grace of the priesthood is ordered and directed in all its fulness and in each of its successive grades. From the same source the Church draws and has all her strength, all her glory, her every supernatural endowment and adornment, every good thing that is hers; wherefore, she makes it the chiefest of all her cares to prepare the hearts of the faithful for an intimate union with Christ through the Sacrament of His Body and Blood, and to draw them thereto. And to this end she strives to promote the veneration of this august mystery by surrounding it with holy ceremonies. To this ceaseless and ever watchful care of the Church our Mother, our attention is drawn by that exhortation which was uttered by the holy Council of Trent, and which is so much to the purpose that for the benefit of the Christian people we here reproduce it in its entirety: "The Holy Synod admonishes, exhorts, asks and implores by the tender mercy of our God, that all and each of those who bear the name of Christian should at last unite and find peace in this sign of unity, in this bond of charity, in this symbol of concord; and that, mindful of the great majesty and singular love of Jesus Christ our Lord, who gave His precious life as the price of our salvation, and His flesh for our food, they should believe and revere these sacred mysteries of His Body and Blood with such constancy of unwavering faith, with such interior devotion and worshipful piety, that they may be in condition to receive frequently that super-substantial bread and that it may be to them the life of their souls and keep their mind in soundness of faith; so that, strengthened with its strength, they may be enabled, after the journey of this sorrowful pilgrimage, to reach the heavenly country, there to see and feed upon that

bread of angels which here they eat under the sacramental veils."

History bears witness that the virtues of the Christian life have flourished best wherever and whenever the frequent reception of the Eucharist has most prevailed. And on the other hand, it is no less certain that in days when men have ceased to care for this heavenly bread, and have lost their appetite for it, the practice of Christian religion has gradually lost its force and vigor. And, indeed, it was as a needful measure of precaution against a complete falling away that Innocent III, in the Council of the Lateran, most strictly enjoined that no Christian should abstain from receiving the Communion of the Lord's Body at least in the solemn paschal season. But it is clear that this precept was imposed with regret, and only as a last resource; for it has always been the desire of the Church that at every Mass some of the faithful should be present and should communicate. "The holy Synod would wish that in every celebration of the Mass some of the faithful should take part, not only by devoutly assisting thereat, but also by the sacramental reception of the Eucharist, in order that they might more abundantly partake of the fruits of this holy Sacrifice."

The Sacrifice of the Mass.

Most abundant, assuredly, are the salutary benefits which are stored up in this most venerable mystery, regarded as a Sacrifice; a Sacrifice which the Church is accordingly wont to offer daily "for the salvation of the whole world." And it is fitting, indeed, in this age it is specially important, that by means of the united efforts of the devout the outward honor and the inward reverence paid to this Sacrifice should be alike increased. Accordingly it is our wish that its manifold excellence may be both more widely known and more attentively considered.

There are certain general principles the truth of which can be plainly perceived by the light of reason; for instance, that the dominion of God our Creator and Preserver over all men, whether in their private or in their public life, is supreme and absolute; that our whole being and all that we possess, whether individually or as members of society, comes from the divine bounty; that we on our part are bound to show to God, as our Lord, the highest reverence, and, as He is our greatest benefactor, the deepest gratitude. But how many are there who at the present day acknowledge and discharge these duties with full and exact observance? In no age has the spirit of contumacy and an attitude of defiance toward God been more prevalent than in our own; an age in which that unholy cry of the enemies of Christ: "We will not have this man to rule over us," makes itself more and more loudly heard, together with the utterance of that wicked purpose, "let us make away with Him;" nor is there any motive by which many are hurried on with more passionate fury than the desire utterly to banish God not only from the civil government, but from every form of human society. And although men do not everywhere proceed to this extremity of criminal madness, it is a lamentable thing that so many are sunk in oblivion of the

divine Majesty and of His favors, and in particular of the salvation wrought for us by Christ. Now a remedy must be found for this wickedness on the one hand, and this sloth on the other, in a general increase among the faithful of fervent devotion toward the Eucharistic Sacrifice than which nothing can give greater honor, nothing be more pleasing to God. For it is a divine Victim which is here immolated; and accordingly through this Victim we offer to the most blessed Trinity all that honor which the infinite dignity of the Godhead demands; infinite in value and infinitely acceptable is the gift which we present to the Father in His only begotten Son; so that for His benefits to us we not only signify our gratitude, but actually make an adequate return.

Moreover there is another twofold fruit which we may and must derive from this great Sacrifice. The heart is saddened when it considers what a flood of wickedness, the result—as We have said—of forgetfulness and contempt of the divine Majesty has inundated the world. It is not too much to say that a great part of the human race seems to be calling down upon itself the anger of heaven; though indeed the crop of evils which has grown up here on earth is already ripening to a just judgment. Here, then, is a motive whereby the faithful may be stirred to a devout and earnest endeavor to appease God the avenger of sin, and to win from Him the help which is so needful in these calamitous times. And they should see that such blessings are to be sought principally by means of this Sacrifice. For it is only in virtue of the death which Christ suffered that man can satisfy, and that most abundantly, the demands of God's justice, and can obtain the plenteous gifts of His clemency. And Christ has willed that the whole virtue of His death, alike for expiation and impetration, should abide in the Eucharist, which is no mere empty commemoration thereof, but a true and wonderful though bloodless and mystical renewal of it.

To conclude, we gladly acknowledge that it has been a cause of no small joy to us that during these last years a renewal of love and devotion toward the Sacrament of the Eucharist has, as it seems, begun to show itself in the hearts of the faithful; a fact which encourages us to hope for better times and a more favorable state of affairs. Many and varied, as we said at the commencement, are the expedients which an inventive piety has devised; and worthy of special mention are the confraternities instituted either with the object of carrying out the Eucharistic ritual with greater splendour, or for the perpetual adoration of the venerable Sacrament by day and night, or for the purpose of making reparation for the blasphemies and insults of which it is the object. But neither We nor you, Venerable Brethren, can allow ourselves to rest satisfied with what has hitherto been done; for there remain many things which must be further developed or begun anew, to the end that this most divine of gifts, this greatest of mysteries, may be better understood and more worthily honored and revered, even by those who already take

their part in the religious services of the Church. Wherefore, works of this kind which have been already set on foot must be ever more zealously promoted; old undertakings must be revived wherever perchance they may have fallen into decay; for instance, Confraternities of the holy Eucharist, intercessory prayers before the Blessed Sacrament exposed for the veneration of the faithful, solemn processions, devout visits to God's tabernacle and other holy and salutary practices of the same kind; nothing must be omitted which a prudent piety may suggest as suitable. But the chief aim of our efforts must be that the frequent reception of the Eucharist may be everywhere revived among Catholic peoples. For this is the lesson which is taught us by the example, already referred to, of the primitive Church, by the decrees of Councils, by the authority of the Fathers and of the holy men in all ages. For the soul, like the body, needs frequent nourishment; and the holy Eucharist provides that food which is best adapted to the support of its life. Accordingly all hostile prejudices, those vain fears to which so many yield, and their specious excuses from abstaining from the Eucharist, must be resolutely put aside; for there is question here of a gift than which none other can be more serviceable to the faithful people, either for the redeeming of them from the tyranny of anxious care concerning perishable things, or for the renewal of the Christian spirit and perseverance therein. To this end the exhortations and example of all those who occupy a prominent position will powerfully contribute, but most especially the resourceful and diligent zeal of the clergy. For priests, to whom Christ our Redeemer intrusted the office of consecrating and dispensing the mystery of His Body and Blood, can assuredly make no better return for the honor which has been conferred upon them than by promoting with all their might the glory of His Eucharist, and by inviting and drawing the hearts of men to the health-giving springs of this great Sacrament and Sacrifice, seconding hereby the longings of His most Sacred Heart.

May God grant that thus, in accordance with our earnest desire, the excellent fruits of the Eucharist may daily manifest themselves in greater abundance, to the happy increase of faith, hope and charity, and of all Christian virtues; and may this turn to the recovery and advantage of the whole body politic; and may the wisdom of God's most provident charity, Who instituted this mystery for all time "for the life of the world," shine forth with an ever brighter light.

Encouraged by such hopes as these, Venerable Brethren, We, as a presage of the divine liberality and as a pledge of our own charity, most lovingly beseech on each of you, and on the clergy and flock committed to the care of each, our Apostolic Benediction.

Given at Rome, at St. Peter's, on the 28th day of May, being the Vigil of the Solemnity of Corpus Christi, in the year 1902, of Our Pontificate the five and twentieth.

LEO XIII, POPE.
—Translation from the London Tablet.

Pope Leo's Prayer.

SINCE at the age of 91 Sophocles wrote his Oedipus Coloneus and proved to the judges that he had not passed into his dotage, no more remarkable instance has appeared of powers preserved in extreme age than that of the wonderful old man who has just celebrated with a Latin poem his ninety-third birthday and the twenty-fifth anniversary of his election as Pope. We have received an early copy, the meter of whose lines of unequal length cannot be transferred to English verse; we have simply tried, as far as an inadequate translation will allow, to represent in uneven lines and hasty rhymes a little of the fervor and aspiration of the original.

This Latin poem was included in the book presented by Leo XIII on March 1 to each of the cardinals of the Sacred College, many of whom had gathered in Rome to congratulate him on his jubilee and ninety-third birthday:

Suprema Leonis Uota.

Extremum radiat, pallenti obvolvitur
umbra.
Iam iam sol moriens; nox subit atra Leo.

Atra tibi; arescunt vense, nec vividus hu-
mor
Perfinit, exhausto corpore vita fugit.

Mors telum fatale iacit; velamine amicta
Funereo, gelidus contegit ossa lapia.

Ast anima aufugiens, excussis libera vin-
clis,
Continuo aetherias ardet anhela plaga.

Huc celarat cursum, longarum haec meta
viarum;
Explet, o clemens, anxia vota Deus

Scilicet ut tandem superis de civibus unus,
Divino aeternum lumine et ore fruar.

Detur et ore tuo, caeli Regina, beari,
Quae dubiae errantem per salebrosa viae

Duxeris in patriam; materno munere sos-
pes
Carmine te memori, Virgo benigna, canam.

Leo's Last Prayer.

Leo, now sets thy sun; pale is its dying
ray;
Black night succeeds thy day.

Black night for thee; wasted thy frame;
Life's food sustains
No more thy shrunken veins.

Death casts his fatal dart; robed for the
grave thy bones
Lie under the cold stones.

But my freed soul escapes her chains, and
longs in flight
To reach the realms of light.

That is the goal she seeks; thither her
journey fares;
Grant, Lord, my anxious prayers.

That, with the citizens of Heaven, God's
face and light
May ever thrill my sight.

That I may see thy face, Heaven's Queen,
whose Mother love
Has brought me home above.

To thee, saved through the tangles of a
perilous way
I lift my grateful lay.

—New York Independent.

Bishops and Popes of Rome.

48. St. Peter (said to have been the first bishop of Rome, and to have been crucified, head downward, in 66).
 ** St. Clement (Clemens Romanus); according to Tertullian.
 66. St. Linus: martyred? cir. 78.
 [St. Linus is frequently called immediate successor of St. Peter; but Tertullian maintains that it was St. Clement. In the first century neither the dates nor order of succession of bishops can be fixed with certainty. Some assert that there were 2 or 3 bishops of Rome at the same time.]
 78. St. Cletus, or Anacletus? martyred?
 91. St. Clement II: abdicated.
 100. St. Evaristus: martyred: multiplied churches.
 109. St. Alexander: martyred.
 119. St. Sixtus I: martyred?
 127. St. Telesphorus: martyred.
 139. St. Hyginus: condemns Gnostics; called himself pope.
 142. St. Pius: martyred.
 157. St. Anicetus.
 168. St. Soterus: martyred under Marcus Antoninus.
 177. St. Eleutherius: opposed the Valentinians.
 198. St. Victor I: martyred under Severus.
 202. St. Zephyrinus: claimed to be Peter's successor.
 219. St. Calixtus: martyred.
 222. [The chair vacant.]
 223. St. Urban I: beheaded.
 230. St. Pontianus: banished by the emperor Maximin.
 235. St. Anterus: martyred.
 236. St. Fabian: martyred under Decius, 250.
 250. [The chair vacant.]
 261. St. Cornelius: died.
 252. St. Lucius: martyred 252. Novatianus (denied restoration to the repentant lapsed).
 253. St. Stephen I: martyred in the persecution of Valerian.
 257. St. Sixtus II (his coadjutor): martyred 3 days before his disciple St. Lawrence, in the persecution of Valerian, 258.
 258. [The chair vacant.]
 259. St. Dionysius: opposed the heresy of Sabellius.
 269. St. Felix I: died in prison.
 275. St. Eutychianus.
 283. St. Caius: a relative of the emperor Diocletian.
 296. St. Marcellinus: said to have lapsed under a severe persecution? canonized.
 304. [The chair vacant.]
 308. St. Marcellinus: banished from Rome by the emperor Maxentius.
 310. St. Eusebius: died the same year.
 311. St. Melchiades or Miltiades: coadjutor to Eusebius.
 314. St. Silvester: commencement of temporal power by gifts of Constantine.

326. St. Marcus: died the next year.
 327. St. Julius I: of great piety and learning; maintained the cause of St. Athanasius.
 352. Liberius: banished.
 355. St. Felix II: placed in the chair by Constans, during the exile of Liberius, on whose return he was driven from it with ignominy.
 [The emperor would have the two popes reign together; but the people cried out, "One God, one Christ, and one bishop!"]
 358. Liberius again: abdicated.
 358. Felix became pope.
 359. Liberius again: martyred, 365.
 366. St. Damasus: opposed the Arians; St. Jerome, his secretary, corrected Latin Bible.
 367. Ursinus: expelled by Valentinian.
 384. Siricius: combated heretics.
 398. St. Anastasius: proscribed works of Origen.
 402. St. Innocent I: condemned Pelagians.
 417. St. Zozimus: ditto.
 418. St. Boniface I: maintained by the emperor Honorius, against Eulalius.
 422. St. Celestine I: sent missions to Ireland.
 432. Sixtus III: opposed Nestorius and Eutyches.
 440. St. Leo I the Great: zealous; restrained Alaric; an able writer.
 461. St. Hilary: rich, liberal.
 468. St. Simplicius: wise, prudent.
 483. St. Felix III: opposed Emperor Zeno respecting the Henoticon.
 492. St. Gelasius: opposed heresy; fixed the canon of Scriptures; compiled the mass.
 496. St. Anastasius II: congratulated Clovis.
 498. Symmachus: zealous against the Henoticon.
 498. Laurentius.
 514. Hormisdas: opposed Eutychians.
 523. John I: sent to Constantinople by Theodosius; tolerant.
 526. Felix IV: introduced extreme unction as a sacrament.
 530. Boniface II—Dioscorus.
 533. John II: called Mercurius.
 535. Agapetus: converted Justinian.
 536. St. Silverius: son of Pope Hormisdas, who had been married; the Empress Theodora procured his banishment into Lycia (where he died of hunger), and made Vigilius pope.
 537. Vigilius: banished, but restored.
 555. Pelagius I: an ecclesiastical reformer.
 560. John III: great ornament of churches.
 573. [The see vacant.]
 574. Benedict I, surnamed Bonosus.
 578. Pelagius II: died of the plague.
 590. St. Gregory the Great: revised the liturgy; sent Augustin to convert the Anglo-Saxons.
 604. Sabinianus: said to have introduced church bells.

606 or 607. Boniface III: died in a few months.
 607 or 608. Boniface IV.
 614 or 615. St. Deusdedit.
 617 or 618. Boniface V.
 625. Honorius I: interested in British churches.
 639. [The see vacant.]
 640. Severinus.
 640. John IV, } Condemned Monothelites.
 642. Theodosius I.
 649. Martin I,
 654. Eugenius I: liberal.
 657. Vitalianus: favored education in England.
 672. Adeodatus, the gift of God.
 676. Domnus I: ornamented churches.
 678. St. Agathon: tribute to the emperor ceased.
 682. St. Leo II: instituted holy water; favored music.
 683. [The see vacant.]
 684. Benedict II.
 685. John V: learned and moderate.
 686. Conon.—Theodore and Pascal.
 687. Sergius: "governed wisely."
 701. John VI: redeemed captives; firm and wise.
 705. John VII: moderate.
 708. Sisinnius: died 20 days after election.
 708. Constantine: wise and gentle; visited Constantinople.
 715. St. Gregory II: sent Boniface to convert Germans.
 731. Gregory III: independent; first sent nuncios to foreign powers.
 741. St. Zacharias, a Greek.
 752. Stephen II elected: died before consecration.
 762. Stephen II or III: temporal power of the church began.
 757. Paul I: moderate and pious.
 767. Constantine Theophylactus: killed by Lombards.
 768. Stephen III or IV: literary.
 772. Adrian I: sanctioned images.
 795. Leo III: crowned Charlemagne, 800.
 816. Stephen IV or V.
 817. Pascal I: ascetic, and built churches.
 824. Eugenius II: "father of the afflicted." —Zosimus.
 827. Valentinius.
 827. Gregory IV: pious and learned.
 844. Sergius II.
 847. Leo IV: defeated the Saracens.
 855. Pope Joan's election fabulous.
 856. Benedict III.—Anastasius.
 858. Nicholas I, the Great: conversion of Bulgarians.
 867. Adrian II: eminent for sanctity.
 872. John VIII: crowned three emperors.
 882. Marinus or Martin II: condemned Photius.
 884. Adrian III: ditto.
 886. Stephen V or VI: very charitable.
 891. Formosus: political.—Sergius.
 896. Boniface VI: deposed.

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| 897. Stephen VI or VII: vicious; dishonored the corpse of Pope Formosus; strangled by the people. | 1088. Urban II: crusades commenced. | 1305. Clement V (Bertrand the Goth): governed by Philip of France; removed the papal seat from Rome to Avignon, 1309. |
| 897. Romanus.—Sergius. | 1099. Pascal II (Ranieri): Tuscany given to the papacy by the Countess Matilda. | 1314. [The chair vacant 2 years and 4 months.] |
| 898. Theodorus II: governed 22 days. | 1118. Gelasius II: retired to a monastery.—Gregory VIII. | 1316. John XXII. |
| 899. John IX. | 1119. Calixtus II: settled investiture question. | 1334. Benedict XII (Nicholas V at Rome). |
| 900. Benedict IV: "a great pope." | 1124. Honorius II. | 1342. Clement VI: learned. |
| 903. Leo V: expelled; died in prison. | 1130. Innocent II: condemned heresies; held 3d Lateran council.—Anacletus II. | 1352. Innocent VI: favored Rienzi. |
| 903. Christopher. | 1138. Victor IV. | 1363. Urban V: charitable; a patron of learning. |
| 903. [Several popes made by the infamous Marozia.] | 1143. Celestine II: ruled five months. | 1370. Gregory XI: protector of learning; restored the papal chair to Rome; proscribed Wycliffe's doctrines. |
| 904. Sergius III: disgraced by his vices. | 1144. Lucius II: killed by accident in a popular commotion. | 1378. Urban VI: so severe and cruel that the cardinals chose Robert of Geneva as |
| 911. Anastasius III. | 1145. Eugenius III: ascetic. | 1378. Clement VII. |
| 913. Landonus, or Lando. | 1153. Anastasius IV. | 1389. Boniface IX. |
| 914. John X: stified by Guy, Duke of Tuscany. | 1154. Adrian IV, or Nicholas Brakespeare, the only Englishman elected pope: born at Abbot's Langley, near St. Alban's; Frederick I prostrated himself before him, kissed his foot, held his stirrup and led the white palfrey on which he rode. | 1394. Benedict (called XIII) at Avignon. |
| 923. Leo VI: considered an intruder. | 1159. Alexander III: learned; canonized Thomas à Becket; resisted Frederick I, 1159; Victor V; 1164, Pascal III; 1168, Calixtus III; 1178, Innocent III. | 1404. Innocent VII: died in 1406. |
| 929. Stephen VII or VIII. | 1181. Lucius III.—The cardinals acquire power. | 1406. Gregory XII (Angelo Corario). |
| 931. John XI: son of Marozia; imprisoned in the castle of St. Angelo, where he died. | 1185. Urban III: opposed Frederick I. | 1410. Alexander V: died, supposed by poison. |
| 936. Leo VII: great for zeal and piety. | 1187. Gregory VIII: ruled only two months. | 1410. John XXIII: deposed; first to grant indulgences. |
| 939. Stephen VIII or IX: "of ferocious character." | 1187. Clement III: proclaimed third crusade. | 1417. Martin V (Otho Colonna). |
| 942. Marinus II or Martin III: charitable. | 1191. Celestine III. | 1424. Clement VIII: resigned 1429. |
| 946. Agapetus II: of holy life; moderate. | 1198. Innocent III (Lothario Conti): endeavored to free Rome from foreign influence; excommunicated John of England; preached crusade against the Albigenzes, 1204. | 1431. Eugenius IV (Gabriel Condolmera): deposed by the council of Basil, and Amadeus of Savoy chosen as Felix V, in 1439, who resigned in 1449. |
| 956. John XII, the infamous: deposed for adultery and cruelty; and murdered. | 1216. Honorius III: learned and pious. | 1447. Nicholas V: learned; proposed crusade against Turks. |
| 963. Leo VIII: an honor to the chair. | 1227. Gregory IX: preached a new crusade; collected decretals. | 1455. Calixtus III (Alfonso Borgia): courageous. |
| 964. Benedict V: chosen on the death of John XII, but opposed by Leo VIII, who was supported by the Emperor Otho; died at Hamburg. | 1241. Celestine IV: died 18 days after his election. [The chair vacant 1 year and 7 months.] | 1458. Pius II (Aeneas Silvius Piccolomini): learned. |
| 966. John XIII: elected by the authority of the emperor against the popular will. | 1243. Innocent IV: opposed Frederick II; gave the red hat to cardinals. | 1464. Paul II (Pietro Barbo): preached a crusade. |
| 972. Benedict VI: murdered in prison. | 1254. Alexander IV: established inquisition in France. | 1471. Sixtus IV: tried to rouse Europe against the Turks. |
| 974. Dominus II.—Boniface VII. | 1261. Urban IV: instituted feast of "Corpus Christi." | 1484. Innocent VIII. |
| 975. Benedict VII. | 1265. Clement IV, an enlightened Frenchman, previously legate to England; discouraged the crusades. | 1492. Alexander VI (Roderic Borgia): poisoned at a feast by drinking of a bowl he had prepared for another. |
| 984. John XI: imprisoned by Boniface VII. | 1268. [The chair vacant 2 years and 9 months.] | 1503. Pius III (Francisco Piccolomini): 21 days pope. |
| 984. John XV: died before consecration. | 1271. Gregory X: held a council at Lyons to reconcile the churches of the East and West. | 1503. Julius II (Julian della Rovere): martial; began St. Peter's. |
| 985. John XVI: loved gain. | 1276. Innocent V: died shortly after. | 1513. Leo X (Giovanni de' Medici): his grant of indulgences for crime led to the Reformation; patron of learning and art. |
| 986. Gregory V.—John XVII: expelled by the emperor and barbarously used. | 1276. Adrian V: legate to England, 1254; died 36 days after election. | 1522. Adrian VI: just, learned, frugal. |
| 999. Sylvester II (Gerbert): learned and scientific; said to have introduced the Arabic numerals and invented clocks. | 1276. Vicedominus: died the next day. | 1523. Clement VII (Giulio de' Medici): refused to divorce Catherine of Aragon, and denounced the marriage of Henry VIII with Anne Boleyn. |
| 1003. John XVII: legitimate pope; died same year. | 1276. John XX or XXI: died in 8 months. | 1534. Paul III (Alexander Farnese): approved the Jesuits. |
| 1008. John XVIII: abdicated. | 1277. Nicholas III: died in 1280. | 1550. Julius III (Giovanni M. Giocchi). |
| 1009. Sergius IV (original name "Bocca di Porco," Pig's Spout). | 1281. Martin IV, French: supported Charles of Anjou. | 1555. Marcellus II: died soon after his election. |
| 1012. Benedict VIII: supported by the emperor against.—Gregory. | 1285. Honorius IV: supported the French. | 1555. Paul IV (John Peter Caraffa). He would not acknowledge Elizabeth queen of England; is said to have instituted the Congregation of the Index, and leagued with France against Spain. |
| 1024. John XIX: elevated by bribery. | 1288. Nicholas IV: endeavored to stir up a new crusade. | 1559. Pius IV (cardinal de' Medici): founded Vatican press. |
| 1033. Benedict IX: became pope, by purchase, at 12 years of age; expelled for vices. | 1292. [The chair vacant 2 years and 3 months.] | 1566. St. Pius V (Michael Ghislieri): pious, energetic. |
| 1044. Sylvester III: 3 months. | 1294. St. Celestine V: ascetic; resigned; a hermit of Abruzzi; organized the order of Celestinians. | 1572. Gregory XIII (Buoncampagno): great civilian and canonist; reformed the calendar. |
| 1044. Gregory VI: deposed.—Sylvester; and John XX. [The emperor very influential.] | 1294. Boniface VIII: proclaimed that "God had set him over kings and kingdoms"; imprisoned his predecessor; quarreled with Philip of France; laid France and Denmark under interdict. | 1585. Sixtus V (Felix Peretti): an able governor; excommunicated Henry III and Henry IV of France. |
| 1046. Clement II: died the next year (Clemens Romanus the first Clement). | 1303. Benedict I: a pious and liberal pontiff; said to have been poisoned. | 1590. Urban VII: died 12 days after election. |
| 1047. Benedict IX again: again deposed. | 1304. [The chair vacant 11 months.] | 1590. Gregory XIV (Nicolo Sfondrato). |
| 1048. Damasus II: died soon after. | | 1591. Innocent IX: died in two months. |
| 1048. St. Leo IX: a reformer of simony and incontinence. | | 1592. Clement VIII (Hippolito Aldobrandini): learned and just; published the Vulgate. |
| 1054. [The chair vacant one year.] | | |
| 1055. Victor II: a reformer. | | |
| 1057. Stephen IX or X. | | |
| 1058. Benedict X: expelled. | | |
| 1058. Nicholas II: increased the temporal power. | | |
| 1061. Alexander II: raised the papal power.—Honорius II. | | |
| 1073. St. Gregory VII (Hildebrand): vigorous reformer; opposed the Emperor Henry IV respecting investitures; and excommunicated him, 1076; restored him at Canossa, 1077; died in exile, 1085. | | |
| 1080. Clement III (Guibert). | | |
| 1085. [The chair vacant one year.] | | |
| 1086. Victor III (Didier): learned. | | |

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| 1605. Leo XI: died the same month. | 1700. Clement XI (John Francis Albani), 23 Nov.: issued the bull <i>Unigenitus</i> . | 1800. Pius VII (Barnabo Chiaramonte): elected 13 Mch.; agrees to a concordat with France, 15 July, 1801; crowns Napoleon, 2 Dec., 1804; excommunicates him, 10 June, 1809; imprisoned, 6 July, 1809; restored in 1814; d. 20 Aug., 1823. (He restored the Jesuits, 1814.) |
| 1606. Paul V (Camille Borghese): quarreled with Venice. | 1721. Innocent XIII (Michael Angelo Conti): the eighth of his family; 8 May; pensioned James Edward Stuart. | 1823. Leo XII (Annibale della Genga), 28 Sept. |
| 1621. Gregory XV (Alexander Ludovisi): founded the Propaganda. | 1724. Benedict XIII (Orsini), 29 May: favored James Edward Stuart. | 1829. Pius VIII (Francis Xavier Castiglioni), 31 Mch. |
| 1623. Urban VIII (Maffei Barberini): condemned Jansenism. | 1730. Clement XII (Orsini), 12 July: restored San Marino (republic). | 1831. Gregory XVI (Mauro Capellari), 2 Feb.; d. 1 June, 1846. |
| 1644. Innocent X (John Baptist Panfili): ditto. | 1740. Benedict XIV (Lambertini), 17 Aug.: learned, amiable. | 1846. Pius IX (Giovanni Maria Mastai-Ferretti; b. 13 May, 1792): elected 16 June; Rome, 1846-78; d. Feb. 7, 1878. |
| 1655. Alexander VII (Fabio Chigi): favored literature. | 1759. Clement XIII (Chas. Rezzonico): Avignon lost. | 1878. Leo XIII (Gioacchino Pecci; b. 2 Mch., 1810): elected 20 Feb., 1878. |
| 1667. Clement IX (Giulio Rospigliosi): governed wisely. | 1769. Clement XIV (Ganganelli), 19 May: suppressed the Jesuits. | |
| 1670. Clement X (Emilio Altieri). | 1775. Pius VI (Angelo Braschi), Feb. 15: de-throned by Bonaparte; expelled from Rome, and deposed in Feb., 1798; died at Valence, 29 Aug., 1799. | |
| 1676. Innocent XI (Odescalchi): condemned Gallicanism and Quietism. | | |
| 1689. Alexander VIII (Ottoboni), 6 Oct.: helped Leopold against Turks. | | |
| 1691. Innocent XII (Antonio Pignatelli), 12 July; condemned Fenelon. | | |

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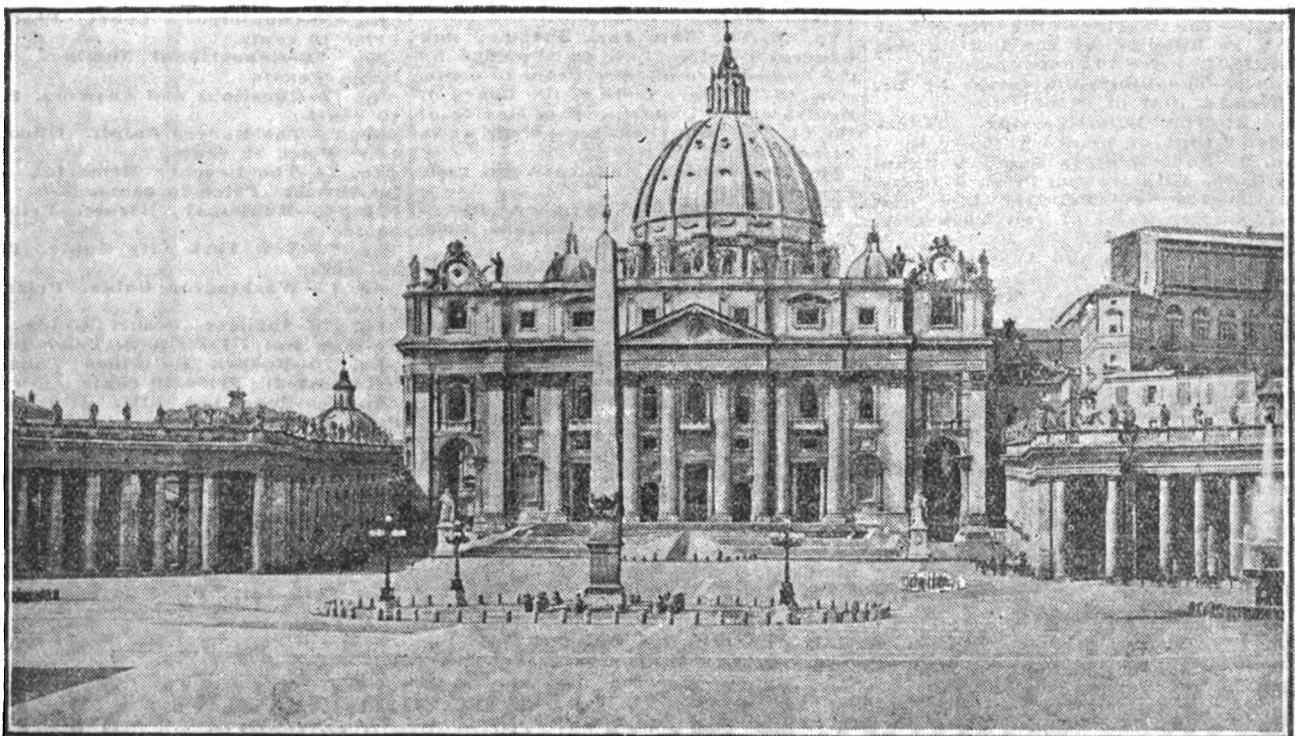


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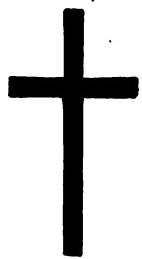
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WE make the pianos, WE sell them and WE guarantee them. Here you may buy direct from the manufacturer, confident that your interests and ours are mutual, inasmuch as any far-reaching business thrives only when its customers are satisfied and tell their friends, thus creating an "endless chain" that leads to prosperity. You may pay for them at the usual discount for cash or on monthly payments, with no interest, no mortgage, no notes, just a simple agreement to pay each month until the purchase price is covered. Unlimited guarantee, stool and scarf, and full care of the piano for one year free.

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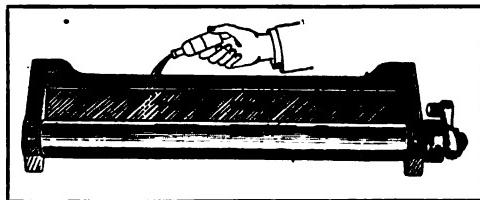
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